REVISED

ENGLISH SCRIPTURES

WITH NOTES

AMERICAN BIBLE UNION

THE

EPISTLE TO THE EPHESIANS.

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

By N. N. Whiting ?

"The seed is the word of God."—LUKE VIII. 11.

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PREFACE.

The importance of presenting the truths of inspiration to all mankind, through the medium of languages which are in common use, will not be questioned, as *an abstract principle*, by any, who believe that the word of God is a lamp to our feet, and a light to our path. This principle involves the necessity of such changes in versions of the Scriptures as time and the fluctuations incident to all spoken languages may demand. No reverence for "gray antiquity" should be allowed to interfere with the great duty of exhibiting "the mind of the Spirit" in the plainest and most faithful manner. Obvious as this truth may seem to be, the history of past ages shows, that when attempts have been made to reduce this abstract principle to practice, hostile feelings have been aroused, and those, who labored to benefit the world by making new versions, or amending those, which were often greatly defective, have been assailed as enemies of truth, and corrupters of the word of God. Versions that have long been current are the store-house of words and phrases expressive of religious ideas. The phraseology becomes so firmly linked with the ideas, that any attempt to change it will often awaken suspicions in the minds of that class, who seem to believe that inspiration does not attach itself to *the thought*, but merely to the words used to spread that thought before the mind. In point of fact, translations are inspired no further, than as they exhibit *the ideas* conveyed through the medium of those languages in which Jehovah originally addressed man. If words present an untruth, they do not merit the name of inspired language: they are a vehicle for something, which the Lord will never acknowledge as his own.

The attachment cherished for particular versions is not always graduated by their merit; as exponents of the Divine will. The blind partiality of the Fathers for the Septuagint, with all its errors and corruptions, is now universally regarded as a striking display of superstitious feeling. A similar partiality for that specimen of barbarous Latinity, the *Itala* version, brought down a storm of censure and invective on Jerome, when he undertook that *cautious* revision of its pages, which gave birth to the Vulgate. However, frequently men may have imagined, that they did God service by warring against honest efforts to diffuse the truths of religion by translations, it is still a solemn fact, that many are found to be zealous advocates for the letters and syllables, in which they imagine truth must reside, who at the same time, are utter strangers to the truth itself. The Jew pays a blind adoration to the letters and points of the Hebrew text, while, as in ancient times, "the veil is on his heart when Moses is read." It is no love to the truth, which has exalted the Vulgate above the Hebrew and Greek originals, in the estimation of the Papal community. No Protestant dreams that a regard to "the sincere milk of the word" has led the authorities of that community to make the version of Jerome the basis of all translations. It.

will be hardly contended, that love to truth induced their translators to copy such words as "*Pasch*", "*Tunike*" "*Azyma*", "*Holocaust*", and others equally unintelligible to the great mass of readers.

The history of Biblical Translation is eminently *suggestive*, as to the motives, which have influenced the minds of men, when efforts have been made to exhibit the truths of religion in the form of a permanent record. It is probable, that many, who distinguished themselves by their hostility to such efforts, were unconscious of *the nature* of the impulse under which they acted, and were not aware that an agency, which holds no alliance with the world of light, was employed to arouse their passions to battle against the truth that came down from heaven. But it is not necessary to dwell longer on this topic. It may be left to the consideration of the candid, who love the Word of the Lord, and desire to see it spread and bless mankind.

In making the following version, the rules drawn up by the American Bible Union have been cheerfully adopted. Their soundness is such, that they will receive the approbation of all competent judges.

In executing his task, the Translator has endeavored, as far as practicable, to employ the simplest terms. These are, in most cases, furnished in words of Saxon derivation. They are more intelligible than those derived from the Latin or French. It is in the words of Saxon origin that all, who use the English language, receive the earliest communications of thought; in these, our mothers spoke to us at the fireside. They are associated with all the recollections of childhood, and stand intimately connected with the deepest impressions made on our minds. Hence, they will always paint ideas with the greatest vividness. In short, they are far more *impressive* than a phraseology learned after the freshness of early years has passed away.

In the work of interpretation, it has been deemed important to recollect, that the inspired writers were Jews by birth and education, and that their familiarity with the Hebrew or Syro-Chaldaic exerted an influence on their modes of expressing their thoughts in Greek. To overlook this fact, and lose sight of the Hebraistic coloring, which the language of the New Testament exhibits in the signification of its words and the construction of sentences, must lead to results unfavorable to correct translation.

As the Bible is continually read aloud in the family circle and in public worship, *harmony* in its language should not be neglected. Hence, in a few instances, the order of the words has been changed, and, in some cases, a softer sounding word has been substituted for one which was harsh, while the sense remains unchanged.

In reference to the corrections of the Text, in conformity with the judgment of biblical critics; the number of what the translator would regard as "known errors" is quite small. He believes, that the editors of some of the critical editions of the Text have not been sufficiently cautious.

In the prosecution of the work, the writer has labored to have "a conscience void of offense", and to act as one who must, ere long, "give an account" to Him, who knoweth what is in man. He indulges the hope, that he has not erred intentionally, and that the mite, which he is permitted to add to the stock of Scriptural knowledge, may do good, when he shall have gone "the way of all the earth".

In laying before the reader the following rules, it is proper to remark that the third special one has been pursued, as far as *utility* demanded.

"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected."

"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

"1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place."

AUTHORITIES NOTICED IN THIS TRANSLATION.

VERSIONS OTHER THAN ENGLISH.

Vulgate, edition of Van Ess, 1824. Also that of Fleck, Leipsic, 1840, with var. readings.
Beza's N. Test., Geneva, 1590, and Lond., 1814.
Montanus' Lat. V. of N. Test., N. Y., 1831, and Philad., 1806.
Erasmus' N. Test., Frankfort, 1653.
Castalio's N. Test., London, 1776.
Peshito Syriac. Edited by Buchanan and Watts, Lond., 1816.
Luther's German N. Test., Frankfort, 1838.
Belgic (Low Dutch), London, 1817.
French Genevan. Martin's N. Test., N. Y. 1839, cited as "G. French".
French N. Test., edited by Gaussen and D'Aubigné, Lausanne, 1849, cited as "S. French" (Swiss French).
De Wette's Bible, cited as "De Wette", Heidelberg, 1839.
Heb. N. Test. of British and For. Bib. Soc., Bagster, 1836.

EARLY ENGLISH VERSIONS.

Wiclif's, Tyndale's, Cranmer's, Genevan, and Rhemish, as published in the English Hexapla.

RECENT ENGLISH VERSIONS.

Wakefield's N. Test., Cambridge, 1820.
Dickinson's N. Test., Boston, 1833.
A. Campbell's N. Test., Bethany, Va., 1832.
Kendrick's N. Test. Prof. A. C. Kendrick, Philadelphia.
Clowes' MS. Vers. of Ephesians; in Library of A. B. U.

COMMENTARIES.

Bengel's Gnomon, London, 1850.
Professor Eadie's Commentary on Ephesians, London, 1854.
Calvin's Commentary on Ephesians.
The Citation "Text. Recept." refers to that of Bagster, noticed above.

LEXICONS AND DICTIONARIES.

Liddell and Scott's Greek Lex., N. Y., 1849, cited as "Liddell".
Robinson's Lex. N. Test., cited as "Rob".
Bretschneider's Lexicon-Manuale, Greek N. Test., Leipsic, 1829, cited as "Bretsch."
Scapula's Gr. Lex., Basle, 1520.
Heidericus' Gr. Lex., Leipsic, 1767.
J. H. Bass' Lex. N. Test., London, 1848.
Greenfield's Lex. N. Test., London, 1829.
Donnegan's Gr. Lex., Boston, 1832.
Gesenius' Heb. Lexicon.
Leverett's Latin Dictionary, Boston, 1839.
Johnson's English Dictionary.

GRAMMARS &c.

Buttmann's Gr. Gram., by Prof. Robinson, N. Y., 1851.
Anthon's Gr. Gram., N. Y., 1844.
Stuart's Gr. N. T., cited as "Stuart", Andover, 1834.
Winer's Gr. N. Test., translated by Stuart and Robinson, 1825.
"Hoogeven's Greek Particles", abridged by Seager, London, 1829, cited as "Hoogeven".

CRITICAL EDITIONS OF THE GREEK TESTAMENT.

Tittmann's, edited by Prof. Robinson, N. Y., 1842.
Knapp, fourth edition, Leipsic, 1829.
Scholz, as published in the "English Hexapla" by Bagster.
Lachmann's readings, as published in the margin of Bagster's 8vo. Gr. Test., adopted by the A. B. U. as the basis of its version. The readings of Lachmann in the margin of Robinson's Tittmann have been examined.
Tischendorf's readings, as noticed in the margins of Bagster's 8vo. Gr. Test.
Griesbach's N. Test.

In dividing this Epistle into paragraphs, Bagster's Text, compared with Knapp and Tittmann, has been the guide.

THE

EPISTLE OF PAUL TO THE EPHESIANS.

KING JAMES' VERSION.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all

GREEK TEXT.

CHAP. I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς

REVISED VERSION.

CHAP. I.

PAUL, an apostle of Jesus 1
Christ [a]by the will of God, to
[b]the holy *ones* [c]who are at
Ephesus, [d]even the believers
in Christ Jesus: grace *be* to 2
you, and peace, from God our
Father, and the Lord Jesus
Christ. Blessed *be* the God 3
and Father of our Lord Jesus
Christ, who hath blessed us
[e]with every spiritual blessing

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[a] "by the will of God"; διὰ θελήματος Θεοῦ. This phrase in the E. V. 1 Cor. 1 : 1 is rendered, "through the will of God". In 2 Cor. 1 : 1 and Coloss 1 : 1, "by the will of God". I regard "through" as a more accurate rendering of διὰ, in most cases, than "by". Still it is not common in our language at present, for indicating *instrumentality* or *agency*. But for this, it would be preferable in *this*, and all similar cases, as we could then restrict "by" to the *instrumentality* indicated by *case*, where the Greek employs no preposition. In the passages cited above, as well as in Gal. 1 : 1, where the construction is similar, the Vulg., Eras , Beza and Montanus have rendered διὰ by *per*.

[b] "the holy *ones*"; τοῖς ἁγίοις. The common rendering of ἅγιος, "saints", has been dropped for the following reasons. That word is not of Anglo-Saxon origin; it has been greatly abused, in its application to some of the worst persecutors and fanatics that have ever lived. The papal calendar is filled with the names of these "saints";—there is no instance in which "holy" does not afford a perfectly correct rendering of the Greek adjective. For greater exactness, *ones* has been printed as a supplement. So in all cases, in this Epistle.

[c] "who". In all cases, where the relative refers to persons, (unless the antecedent is a collective noun,) *who* should be employed.

[d] "even"; καί. When this conjunction occurs between words, that are properly in *apposition*, it has the sense of *nempe, to wit*. It thus serves to explain the import of the first word. See Matt. 13 : 41. 1 Cor. 15 : 24. Bretsch. and Rob. (article καί). Stuart's Gr. § 150. 3, note 1.

"even the believers"; καὶ πιστοῖς. This adjective is used for the participle πιστεύοντες, "believing" or "believers". So in John 20 : 27, μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Acts 10 : 45; 16 : 1. 1 Timo. 4 : 3. Rob. on πιστός. Storr. Opuscula II. 21, "qui Christo sacri sunt et in eum credunt." Syriac, ܡܗܝܡܢܐ (*Mehaimene*), "the believing"; Castalio, "fidentibus"; Campbell, "the believers". So Eadie and Clowes. Tyndale and Cranmer, "which believe".

[e] "with every spiritual blessing"; ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Πᾶς, joined to a singular noun without the article, is equivalent to ἕκαστος, *each, every*, etc. See Matt. 18 : 16. Εὐλογία occurs in the singular ten times (exclusive of the present instance), and is uniformly rendered by a singular noun

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spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath

GREEK TEXT.

ἐπουρανίοις ἐν Χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν

REVISED VERSION.

[f]in heavenly *places* in Christ:
[g]even as he chose us in him, 4
before the foundation of the
world, that we should be holy
and [h]blameless before him [i]in
love:
Having predestinated us [j]to 5
be adopted as sons through
Jesus Christ [k]for himself, according to the good pleasure
of his will, to the praise of the 6
glory of his grace, [l]with which
he favored us in the Beloved:

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in the E. V. Robinson (article *εὐλογία*,) paraphrases this passage, "with every kind of good," etc. Beza, "omni benedictione spirituali". So Vulg. and Erasmus. Wakefield, Campbell and Clowes, "with every spiritual blessing".

[f] "in heavenly *places*; *ἐν τοῖς ἐπουρανίοις*. Although I regard the word "*places*" as the proper supplement, still, as many commentators have supposed that *πράγμασι* (*things*) is understood here, rather than *τόποις*, I recommend that the marginal reading "or *things*" be transferred from the E. V. to the margin of the "Revised Version".

[g] "even as"; *καθὼς*. Rendered thus, E. V., John 5 : 23. 3 John 3. Dickinson, "even as". This is more familiar and harmonious than "according as".—"he chose", *ἐξελέξατο*. As the aorists express action as *simply* past, the English imperfect is the proper rendering of those tenses in the indicative, where they have the *historical* sense. Anthon's Gr. p. 481. Wakefield and Clowes have, "he chose".

[h] "blameless"; *ἀμώμους*. As "blameless" corresponds accurately with the Greek, it is to be preferred to the *phrase* "without blame", as concise and forcible. That *phrase* originated with Tyndale, and was copied by later translators. See Robinson's Lexicon. Erasmus, "irreprehensibles"; Beza and Castalio, "inculpati; Dickinson, Kendrick and Campbell, "blameless"; De Wette, "*fehllos*; Belgic, "onberispelijk".

[i] "in love"; *ἐν ἀγάπῃ*. By the pointing of the text of Erasmus, a period is placed after *ἀγάπῃ*, while the Text. Recept., as edited by Bagster, uses a comma. Thus *ἐν ἀγάπῃ* is made to qualify *ἁγίους καὶ ἀμώμους*. The Eng. Version follows this punctuation; so Luther, Beza, Castalio, Vulg., G. and S. French, Belgic. On the other hand, the critical editions of Griesb., Knapp, Scholz, Lachmann and Tischendorff place the Greek colon after *αὐτοῦ*, and so join *ἀγάπῃ* to *προορίσας*. So the Syriac places the point after ܩܕܳܡܰܘܗܝ (*kedomau*), "before him", and commences the next sentence with the conjunction and noun ܘܰܒܚܽܘܒܳܐ (*vabechoobo*). Eadie advocates this construction, and adduces the authority of Chrysostom, Theodoret, Moldenhauer, Koppe and others in its favor. Bengel says, "ipsi principio epistolæ congruit, ut *amor* construatur non cum *sancti* et *immaculati*, quod item sine expressâ *amoris* mentione ponitur c. 5 : 27, sed cum subsequente descriptione *adoptionis*. Coll. 2 : 4. 1 Joh. 3 : 1; utque amor Dei prius celebretur, quam noster. Hoc pacto *in amore* summa eorum erit quæ sequuntur v. 5," etc. De Wette takes the same view in his version, "*da er in Liebe uns bestimmete zur Kindschaft*"; Wakefield, "having long ago in his love appointed us", etc.; Dickinson, "having in love previously designated us", etc.; Campbell, "having in love, formerly marked us out", etc. I recommend that the passage be rendered thus in the Rev. Ver., "blameless before him; in love having predestinated us".

[j] "to be adopted as sons"; *εἰς υἱοθεσίαν*. The phrase of the E. V., "the adoption of sons", is too *literal*. In other words, it does not harmonize with the *usus loquendi* of the English. Unless in quotation, it is never employed in conversation or writing. "Sons" has been substituted for "children" as more accurate. In rendering *υἱοθεσίαν* in Gal. 4 : 5 the E. V. has the "adoption of sons". The rendering of some translators, "adoption," without any qualifying term, is too indefinite. Erasm., "ut adoptaret in filios"; Beza, "quos adoptaret in filios". See the rendering of Wakefield and Dickinson in next note. *Διὰ* before *Ἰησοῦ* has been rendered by its usual equivalent "through". See Robinson and Greenfield.

[k] "for himself"; *εἰς αὐτὸν*. *Εἰς αὐτὸν* is equivalent to—"for his own use". See *εἰς* in Rev. 22 : 2. Mark 1 : 4. Matt. 8 : 4. Connecting *εἰς αὐτὸν* with *προορίσας*, the thought is this, "He predestinated us to be adopted as his own sons". *Εἰς* often indicates the object of action. See Rob., who quotes this passage as an illustration. Wakefield, "appointed us his adopted sons"; Dickinson, "previously designated us as his adopted sons". The Greek phrase is equivalent to the Heb. לוֹ. Heb. N. Test. יָצַר אֹתָנוּ לוֹ לְבָנִים; De Wette, "*für ihn*".

[l] "with which he favored us"; *ἐν ᾗ ἐχαρίτωσεν ἡμᾶς*. The reading *ἧς*, adopted by Lachman and some others, is not as well sustained as that of the Text Recept. If it were otherwise, however, it would present the same sense—*ἧς* being a case of attraction from its reference to the genitive *χάριτος*.

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made us accepted in the Beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10 That in the dispensation

GREEK TEXT.

τῷ ἠγαπημένῳ· 7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ. 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ· 10 εἰς οἰκο-

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in whom we have redemption 7
through his blood, the forgiveness of sins, according to
the riches of his grace: [m]which 8
he made to abound [n]towards us in all wisdom and
[o]understanding; having made 9
known to us [p]the secret of his will, according to his good pleasure, which [q]he purposed
in himself, [r]as to the plan 10

Ἐν is *instrumental* here, as in 5 : 26; 6 : 16; 2 : 13, 16; 4 : 19. 2 Pet. 2 : 7. Heb. 9 : 25. Winer, § 44. (*b.*) As the relative ᾗ refers to *χάριτος*, the literal rendering of this passage would be, "with which favor (grace,) he favored us". The signification of the verb is "to regard or treat with favor or approbation". The variety of renderings given to this passage proves, that translators have had some difficulty in arriving at a satisfactory result. Vuglate, "in quâ gratificavit nos in dilecto Filio suo"; Erasmus, "quâ charos reddidit nos"; Beza, "quâ nos gratis sibi acceptos efficit"; Syriac, "that the glory of the grace, which he shed on us, might be praised"; Belgic, "door welken hij ons begenadigd heeft in den Geliefden"; G. French, "par laquelle il nous a rendus agréables"; S. French, "par laquelle il nous a reçus en grâce"; De Wette, "*womit er uns begnadiget hat*"; Wakefield, "with which he graciously favored us"; Kendrick, "which he hath freely bestowed on us". Present usage demands that *ἐν ᾗ* should be translated by a relative and preposition instead of the adverb "wherein" or "wherewith". Wakefield, Dickinson and Campbell, "which".

[m] "which he made to abound;" *ἧς ἐπερίσσευσεν.* The verb is here *transitive*, as in 2 Cor. 9 : 8; 1 Thess. 3 : 12. The relative *ἧς* is put by attraction to *χάριτος* in the genitive, instead of the accusative *ἥν*. See Rob. and Greenfield on this verb. Bretsch., "Eph. 1 : 8, *ἧς* pro *ἥν*, ex attractione"; Wakef., "which he made to overflow"; Dick., "which he has made to overflow".

[n] "towards"; "toward" is obsolete.

[o] "understanding"; *φρονήσει.* So Wakefield, Kendrick and Clowes. De Wette, "*Einsicht*". *Prudence*, which signifies "*foresight*" in reference to action or danger, cannot be properly predicated of God. The word is *now* used almost exclusively for "judicious management". *Φρονήσις* is used in the Sept. for בִּינָה Prov. 1 : 2, תְּבוּנָה Prov. 3 : 13, where the E. V. has "understanding". Rob. gives "understanding" as one of the significations of this word. It occurs only in one other instance in the N. T., Luke 1 : 17, where the E. V. has "wisdom".

[p] "the secret"; *τὸ μυστήριον.* "Mystery", in the usage of our language, signifies something that is *inscrutable* in its *own nature.* In the N. T., it indicates something that was *unknown*, because nothing had occurred to bring it to light. The simplest religious truth, in reference to invisible things, is a *μυστήριον—a secret*, unless the Lord reveals it to man. Coloss. 1 : 25–27. 1 Cor. 2 : 7–13. 1 Cor. 15 : 51. Rom. 16 : 25, 26. See Geo. Campbell's Dissertation on this word, appended to his "Translation of the Four Gospels". One of the Annotators of Clowes says, "I would be rid of *mystery* altogether"—"it does not mean what is now always understood by *mystery*—but simply—his (formerly,) hidden or secret will". The word is uniformly represented by "mystery" in the E. V. of the N. Test. In Ecclesiasticus 22 : 22, *μυστήριον ἀποκαλύψεως* is rendered "disclosing of secrets". Robinson says it is "spoken of the doctrines and principles of the gospel or Christian dispensation, as having been *before unknown to mankind*". Erasmus renders this passage "patefacto nobis arcano voluntatis suæ"; Castalio, "declarando nobis arcanum"; G. French, "le secret de sa volonté"; Dickinson, Clowes, Campbell, "the secret". See Liddell and Bretschneider.

[q] "he purposed"; *προέθετο.* The first edition of the E. V. (1611) reads, "had purposed"; but later ones, "hath purposed". This first was taken from the "proposuerat" of Beza. The ordinary rendering of the aorist by the Eng. imperfect, is to be preferred. Dickinson employs the imperfect, "he previously formed".

[r] "as to the plan"; *εἰς οἰκονομίαν.* *Εἰς* has here the sense of "as it respects", *quod attinet ad*, or more concisely, "as to". See Rob. and Liddell on *Εἰς*. The primitive signification of *οἰκονομία* was "household-management", and then, "the *duty* or *office* of one, who presided over such management, (a steward); the *arrangement, system* or *plan* by which

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of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye alse *trusted*,

GREEK TEXT.

νομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς·
11 ἐν αὐτῷ ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,
12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ·
13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν

REVISED VERSION.

[s]in the fulfilment of the time
[t]to unite all in Christ, *both*
those in heaven, and those on
earth; [u]in him, in whom also 11
[v]we obtained an inheritance,
[w]having been predestinated
according to the purpose of
him [x]who effectually worketh
all things [y]according to the
counsel of his own will:
[z]That we who first trusted 12
in Christ, might be to the
praise of his glory: [a]in whom 13
ye also, (having heard the

---

a household was regulated". "Dispensation", which we have borrowed from the Latin, is not one of the familiar terms of our language. In short, it is used merely as an "ecclesiastical word". "Plan" is a common term understood by all who speak English. It here refers to the divine arrangement or scheme in respect to our salvation. The Apostles were constituted stewards or dispensers of the truth respecting Christ and his kingdom. 1 Cor. 4 : 1. Coloss. 1 : 25, 26. Eadie remarks on this passage, "In his good pleasure, God purposed in reference to this dispensation (*εἰς*), to gather together all things", etc. Dickinson and Kendrick, "plan"; De Wette, "*Veranstaltung*", (management).

[s] "in the fulfilment of the time"; *τοῦ πληρώματος τῶν καιρῶν*. This word signifies "fulfilment" or "fulfilling" as well as "fulness". Gal. 4 : 4.—*ἦλθε τὸ πλήρωμα τοῦ χρονοῦ*. Bass' Lex. N. Test. *Πληρόω* signifies *to complete, to elapse*, as time. Mark. 1 : 15, *πεπλήρωται ὁ καιρὸς*. Luke 21 : 24. By connecting this sentence with that which precedes, we can translate *literally*, "as to the plan of the fulfilment of the time". The plan is defined to be the *union* or *gathering* of all in Christ. *Τῶν χαιρῶν* is a Hebraism for *τοῦ χαιροῦ* as in Acts 1 : 7. Stuart's Gr. § 95. (2.) This union or gathering is a topic in various portions of the N. T. 1 Thess. 4 : 14–17. 2 Thess. 2 : 1. Wakefield, Kendrick and Dickinson render *καιρῶν* "time".

[t] "to unite"; *ἀνακεφαλαιώσασθαι*. The literal signification 'to place under one head, to sum up", used by some translators, is less accurate than that of *uniting* or *gathering*. Rob. renders this passage, "to bring all things into one in Christ". Epiphanias as quoted by Bretsch. thus notices the coming of Christ,—*τὴν ἐκ τῶν ουρανῶν παρουσίαν αὐτοῦ ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα*. Beza, "ut in pleni temporis dispensatione recolligeret omnia illa"; Wakefield, "at the accomplishment of the time, to collect unto himself, under one head, all things"; Dickinson, "at the accomplishment of the time to re-unite under one head, even in Christ, all things"; Kendrick, "for *accomplishing his* plan in the fulness of time to unite in one all things in Christ, both", etc.

[u] "in him". The punctuation of Tittmann's text has been followed by placing a comma after "him"; "*both*"—*τέ* after *τά* is dropped by Knapp, Scholz, Tittmann and others. It is spurious. Hence "both", which is demanded by the idiom of the English, should be marked as *a supplement*. See Eadie.

[v] "we obtained an inheritance"; *ἐκληρώθημεν*. The ordinary signification of the indic. aorist. So Wakef. and Clowes. The reading *ἐκλήθημεν*, adopted by Lachmann and some others is not well sustained.

[w] "having been predestinated". The aorist participles are nearly always *præterites*. Hence *προορισθέντες* should be rendered by the English compound perf. participle. See Stuart's Gr., § 51. 3.

[x] "who effectually worketh"; *τοῦ ἐνεργοῦντος*. *Ἐνεργέω*, "to act with efficiency," "accomplish", "perform", Rob.; "efficio", "perficio", Bretsch. "To work" is not sufficiently *forcible*. Wakefield and Dickinson, "performeth"; Campbell, "effectually works"; S. French, "qui opère avec efficace"; Calvin, "efficit"; Erasmus, "cujus vi fiunt universa"; Montanus and Castalio, "efficientis". See also Greenfield's Lex. The verb is usually rendered by "to work" in the E. V., thus confounding it with *ἐργάζομαι*.

[y] "after", in the sense of "like" or "in accordance with", is obsolete.

[z] "that we who first trusted in Christ, might be", etc. The E. V. follows the Greek order here, and renders the passage obscurely. The above arrangement is in harmony with our idiom. So Wakefield and Dickinson. "Might" is more appropriate than "should", Wakefield and Dickinson.

[a] "in whom ye also", etc. Translators have been divided as to the necessity of a supplement (like *trusted* in the E. V.) *Ἀκούσαντες τὸν λόγον—ὑμῶν* is obviously parenthetic. If the parenthetic sign is introduced, a supplement becomes useless.

KING JAMES' VERSION.

after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-

GREEK TEXT.

λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ὅς ἐστιν ἀῤῥαβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ·

15 Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς

REVISED VERSION.

word of truth, the [b]good news
of your salvation,) in whom
also having believed, ye were
sealed with that Holy Spirit
of promise, [c]who is the earnest 14
of our inheritance until the
redemption of the purchased
possession, to the praise of his
glory. [d]For this cause [e]I in- 15
deed, [f]having heard of your
faith in the Lord Jesus, and
love to all the holy *ones*, cease 16
not to give thanks for you,
making mention of you in my
prayers; that the God of our 17
Lord Jesus Christ, the Father
of glory, may give [g]you the
spirit of wisdom and revelation in the knowledge of him:
the eyes of your [h]understand- 18
ing being enlightened; that ye
may know what is the hope
of his calling, and what the
riches of the glory of his inheritance in the holy *ones*, and 19
what *is* the exceeding greatness of his power towards

The views of Eadie and Clowes are regarded as correct. The Vulgate has no supplement, but incloses "evangelium salutis vestræ", in a parenthesis. Erasmus first introduced a *supplement*, "in quo *sperastis* et vos". Tyndale employed the parenthesis and supplement, "In whom also ye (after that ye heard the word of truth, *I mean* the gospel of your salvation, wherein ye believed,) were sealed". The supplement of the E. V. was borrowed from the Genevan, "in whom also ye *have trusted*, after", etc. The G. French has, "en qui vous *êtes* aussi, ayant ouï"; S. Fr.—no supplement—"en qui vous aussi, après avoir entendu". Wakefield has given a good though *free* rendering, "In whom ye also, who heard and believed the doctrine of truth, even the gospel of your salvation, were sealed by", etc. Should the parenthesis be deemed inadmissible, "I should recommend the rendering of Kendrick, "In whom ye also having heard the word of truth, the gospel of your salvation, in whom *I say*, ye also believing (having believed) were sealed with", etc.

[b] "good news"; εὐαγγέλιον. See all the Greek Lexicons. The cognate verb εὐαγγελίζω is rendered "to bring good tidings, to show glad tidings, to declare glad tidings, to bring glad tidings, to preach the gospel", etc., in the E. V. A translation according to etymology gives, a good sense, in this instance. So in all cases, in the Epistle.

[c] "who";—so in every instance, when there is a reference to persons,—"*who*" instead of "*which*".

[d] "For this cause"; Διὰ τοῦτο. The emphasis demands this phrase instead of "wherefore". Dickinson, "On this account"; Campbell, "For this reason". Διὰ τοῦτο is rendered "for this cause" in the E. V., Rom. 1 : 26.

[e] "I indeed"; κἀγώ. Καὶ is intensive here, as in Acts 26 : 29. Rom. 3 : 7. Philipp. 2 : 19. Eadie, Rob., Καὶ.

[f] "having heard"; ἀκούσας. This literal rendering is adopted by Eadie, Dickinson, Campbell and Kendrick.

[g] "you"; ὑμῖν. The preposition *unto* or *to* is unnecessary, according to the present usage of our language.

[h] "understanding"; διανοίας. Griesbach, Knapp, Lach-

KING JAMES' VERSION.

ward who believe, according to the working of his mighty power,
20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come·
22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
23 Which is his body, the fulness of him that filleth all in all.

GREEK TEXT.

πιστεύοντας κατὰ τὴν ἐνέργειαν
τοῦ κράτους τῆς ἰσχύος αὐτοῦ,
20 ἣν ἐνήργησεν ἐν τῷ Χριστῷ,
ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ
ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
ἐπουρανίοις, 21 ὑπεράνω πάσης
ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
καὶ κυριότητος, καὶ παντὸς ὀνό-
ματος ὀνομαζομένου οὐ μόνον ἐν
τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ
μέλλοντι· 22 καὶ πάντα ὑπέταξεν
ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν
ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ
ἐκκλησίᾳ, 23 ἥτις ἐστὶ τὸ σῶμα
αὐτοῦ, τὸ πλήρωμα τοῦ πάντα
ἐν πᾶσι πληρουμένου.

REVISED VERSION.

us who believe, according to
ⁱthe effectual working ʲof his
mighty strength, ᵏwhich he 20
effectually wrought in Christ,
when he raised him from the
dead, and seated *him* at his
own right hand in the heav-
enly *places*, far above ˡevery 21
principality, and power, and
might, and dominion, and
every name that is named,
not only in this world, but
also in that which is to come:
and ᵐput all *things* under his 22
feet, and ⁿappointed him ᵒhead
over all *things* to the ᵖcongre-
gation, ᑫwhich indeed is his 23
body, the fulness of him ʳwho
filleth all in all.

---

mann, Scholz, Tittmann and Tischendorf read *καρδίας*; Vulgate, *cordis*; Syriac, ܠܒܘܬܟܘܢ (lebaothcoon, *your hearts*). There is the highest probability that the Text. Recept. is wrong. I recommend that " heart " be inserted in the Revised Vers., in the place of understanding ".

[i] " effectual working "; *ἐνέργιαν*. Robinson, " efficacy ", " active energy "; Greenfield, " active energy, efficiency of operation "; Bretsch. " *efficia*, vis. *efficiendi* ". Eph. 3 : 7; 4 : 16 (E. V.) " effectual working ", but in Phil. 3 : 21, Col. 1 : 29. 2 Thess. 2 : 9, " working ". Col. 2 : 12, " operation ". 2 Thess. 2 : 11, *ἐνέργειαν πλάνης*, " strong delusion ". In all these cases " effectual working " would afford a good sense. The verb *ἐνεργέω* in Gal. 2 : 8. is rendered in the E. V. " wrought effectually ". See 1 : 11, Note i.

[j] " of his mighty strength "; *τοῦ κράτοῦς τῆς ἰσχὺς αὐτοῦ*. *Ἰσχύος* supplies the place of the adjective *ἰσχυρός*, and qualifies *κράτοῦς*. Stuart's Gr. § 118, " the place of an adjective is frequently supplied by a noun in the genitive, which qualifies the noun on which it depends ". Luke 16 : 8; 18 : 6. Rev. 13 : 3. Rob. says that where *ἰσχύς* is placed after *κράτος* it is *intensive*. Dickinson, " powerful energy ". The rendering of the E. V., " mighty power ", confounds the meanings of *ἰσχύς* and *δυνάμις*, which last occurs in the first member of this verse.

[k] " effectually wrought ". See 1 : 11, Note i.

[l] " every principality "; *πάσης αρχῆς*. *Πᾶς* omits the article, when used in the sense of *every* or *each*. Stuart's Gr. § 93. (4.) Robinson, *Πᾶς*. This adjective in the genitive, (*παντὸς ὀνόματος*) in this same verse, is rendered " every ". Winer, § 12.

[m] " put—under "; *ὑπέταξε*. In v. 20, *ἐκαθίσε* in the aorist is properly rendered by the Eng. imperfect. Hence this verb, which is joined to it by *καὶ*, should be so rendered. So Clowes, Campbell, Dickinson and Kendrick.

[n] " appointed him "; *αὐτὸν ἔδωκε*. *Δίδωμι* like נָתַן, has often the signification, " to appoint to office, to constitute ". See Rob. *Δίδωμι*, (he quotes this passage,). Eph. 4 : 11. Bretsch. See Sept. Ex. 7 : 1, *δέδωκα σε Θεὸν Φαραώ*. Jerem. 29 : 26. (Gr. 36 : 26.) Ezek. 3 : 17. In these cases נָתַן occurs. Wakefield and Campbell, " appointed ".

[o] " head ". No article is placed before *κεφαλὴν*, nor is one necessary in the translation. Dickinson, Campbell and Kendrick have no article. Wakefield, " a head "; S. French, " pour tête "; Heb. N. T., לְראֹשׁ.

[p] " the congregation ". This is the *generic* sense of *ἐκκλησία*. " Any public assembly, *concio*, congregation ", Robinson: " Multitudo congregata ", Bretsch. As the word corresponds to קָהָל which is translated " congregation " in the O. Test., and as that word is usually rendered by *ἐκκλησία* in the Sept., we are fully authorised to use this term. In Acts 19 : 32, 39, 41, "assembly "; Luther, *Gemeine*; De Wette, *Gemeinde*; Belgic, *Gemeente*; S. French, " l'assemblée "; Campbell, " congregation ".

[q] " which indeed "; *ἥτις*. So Eadie. " *Welche ja*," De Wette. Robinson on *ὅστις*. Bretsch.

[r] " who ". This relative, where there is a reference to *persons*, is preferable to " that ". So Kendrick, Campbell and Dickinson.

KING JAMES' VERSION.

CHAP. II.

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh

GREEK TEXT.

CHAP. II.

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, [2] ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· [3] ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρ-

REVISED VERSION.

CHAP. II.

AND you [a]*hath he brought to* 1
life, who were dead in tres-
passes and sins; in which ye 2
[b]formerly walked according
to the course of this world,
according to the prince of the
power [c]of darkness, the spirit
now [d]effectually working in
[e]the sons of disobedience:
among whom also we all 3
[f]formerly [g]took our way in the
[h]inordinate desires of our flesh,
[i]performing [j]the wishes of the

---

[a] "*hath he brought to life*". Συνεζωοποίεσε, in v. 5, indicates the proper supplement. It is to be regretted that the verb "to quicken" is entirely obsolete, as we have no single word which will serve as its substitute. The phrase "hath brought to life" (first suggested by Wakefield) corresponds to ζωοποιέω, and is entirely familiar and intelligible to all readers. Dickinson has employed the Latin verb, "reanimated". The context shows that ὑμᾶς is not governed by ἐπλήρωσε, as some have supposed. Συζωοποιέω occurs in no other instance in the N. Test., except Col. 2 : 13, where it is rendered by "quicken" in the E. V.

[b] "formerly"; ποτέ. "In time past" is a useless periphrasis. Clowes, Dickinson and A. Campbell, "formerly"; Belgic, "eertijds"; Robinson, Greenleaf.

[c] "of darkness"; τοῦ ἀέρος. Ἀήρ has the signification of "darkness" or "gloom" as well as that of "air" or "atmosphere"; and this is not limited to the *feminine*, as has been stated by some lexicographers. It is *masculine*, Iliad V. 776, Ἥρη—περὶ δ' ἠέρα πουλὺν ἔχευε, and VIII. 50, κατὰ δ' ἠέρα πουλὺν ἔχευεν. The word occurs in the same sense, Iliad XVII. 645. So the adjective ἠερόεις signifies "dusky", "gloomy"; Hesiod Theog. 119, τάρταρά τ' ἠερόεντα. Odyss. XX. 64, ἠερόεντα κελεύθα, "the gloomy paths" (of death). Odyss. XI. 57, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα. It is evidently equivalent to σκότος in Eph. 6 : 12, τοὺς κοσμοκράτορας τοῦ σκότους τούτου, and Coloss. 1 : 13, ὃς ἐῤῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους. Wakefield, "darkness"; Rob. The word occurs seven times in the N. Test., and is uniformly rendered "air" in the E. V.

[d] "effectually working". The literal translation of the participle is in exact correspondence with the original, 1 : 19, Note c. Ἐνεργέω (ἐνέργησε) Gal. 2 : 8 is rendered in the E. V. "wrought effectually", and in 1 Thess. 2 : 13 (ἐνεργεῖται) "effectually worketh". Dickinson, "operates powerfully"; Campbell, "effectually works".

[e] "sons"; υἱοῖς. The ordinary translation of this word. Τέκνα, occurs in v. 3 where it is properly rendered "children". De Wette, *Söhnen*; Heb. N. Test., בְּנֵי; Wakefield, Campbell and Kendrick, "sons".

[f] "formerly"; ποτέ. See v. 2., Note b.

[g] "took our way"; ἀνεστράφημέν. "Conversation" in the sense of "a course of life" is obsolete. Ἀναστρέφομαι (Midd.) has the sense of "following any mode of life", like הָלַךְ in the O. Test. So Ἀναστροφή, "mode of life". In the E. V., this verb is rendered "to live", "pass the time", "be companions of" (i. e. "to have intercourse with"). As we use the word "way" like the Hebrews for "a mode of life", the above phrase will furnish the appropriate rendering of this verb. De Wette, "*wir alle einst wandelten*"; Luther, "*wir auch—unsern Wandel gehabt haben*"; Wakefield, "led our lives"; Dickinson, "formerly walked"; Kendrick, "once walked"; Clowes, "formerly lived".

[h] "inordinate desires"; ἐπιθυμίαις. Ἐπιθυμία, "irregular and excessive disire", Eadie. Usually, *lust* or *concupiscence* in the E. V. The former term is inadmissible, as *present usage* restricts it to one species of desire. "Concupiscence" is not a familiar term, and has never obtained a place in our language as a conversational word. Besides this, it is a serious objection that it has no plural in its *Anglicized* form. "Inordinate" occurs in Ezek. 23 : 11. Coloss. 3 : 5. See Rob. and Bretsch.

[i] "performing"; ποιοῦντες. One of the significations of ποιέω is "to accomplish, to effect"; and especially in the present and aorist, "to practise". See Rob. "Sæpius—ποιεῖς adjunctum habet notionem τοῦ solere", Bretsch. See Matt. 6 : 2; 13 : 41. Wakefield, Dickinson, and Kendrick, "performing".

[j] "the wishes"; τὰ θελήματα. "That which one wishes to have done, the object of one's will", Greenfield. So Rob. "Quod placed alicui", Bretsch. Matt. 18 : 14. Rom. 12 : 2. Luke 23 : 25. John 1 : 13. 1 Cor. 7 : 37; 16 : 12. 1 Pet. 4 : 3. In all these instances, the obvious signification is "*wish*", *beneplacitum*", although the E. V. has the *generie* term "*will*", by which it, in nearly all cases, renders the word.

KING JAMES' VERSION.

and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places*, in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us, through Christ Jesus.

8 For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workman-

GREEK TEXT.

κὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· 4 ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ· χάριτί ἐστε σεσωσμένοι· 6 καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. 7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· 8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. 10 αὐτοῦ γάρ ἐσμεν

REVISED VERSION.

flesh and of the mind; and
were by nature [k]children of
wrath, even as others.
But God [l]being rich in 4
mercy, for his great love [m]with
which he loved us, even when 5
we were dead in [n]trespasses,
[o]hath brought us to life with
Christ; (by grace ye are sav-
ed;) and [p]hath raised *us* up to- 6
gether, and made us sit together
in heavenly *places*, in Christ
Jesus: that in the ages to 7
come he might show the ex-
ceeding riches of his grace
in *his* kindness towards us,
through Christ Jesus:
[q]For by grace are ye saved, 8
through faith; [r]and this [s]not
of yourselves, *it is* the gift of
God: not of works, lest [t]any 9
one should boast. For we are 10

The *different* shades of meaning which θελήμα has in the N. Test., have been overlooked to a great extent in the E. V. as well as in the Vulgate. Castalio, "quæ vellet caro"; Beza, "quæ carni ac cogitationibus libebant".

[k] "children"; *τέκνα*. No article is necessary here. We may follow the Greek exactly. Wakefield, Kendrick, and Dickinson use no article. So De Wette.

[l] "being rich in mercy". The idioms of the Greek and English correspond in such instances as this. A *literal* translation is therefore to be preferred. So Eadie, Clowes and Campbell.

[m] "With which"; ἣν being put in the case of ἀγάπην by attraction, stands for ᾗ, "with which". "Wherewith" is obsolete. De Wette, "mit der"; Campbell, Wakefield, Dickinson and Kendrick, "with which".

[n] "trespasses"; *παραπτώματα*. So in v. 1, Clowes, Campbell and Eadie. The word is rendered "trespasses", "offense" or "offenses", "fault" or "faults", "sins", and "fall", in the E. V. "Trespasses" occurs most frequently.

[o] "brought—to life". See v. 1, note a.

[p] "hath raised *us* up together"; *συνήγειρε*. The sentence *συνεζοποίεσε τῷ Χριστῷ* indicates the proper translation of this verb. In that instance, *σύν* governs *Χριστῷ*. So *σύν* in composition with *ἐζοποίεσε* governs *Χριστῷ* understood. The construction of *συνεκάθισε* is the same. Hence the supplement "*him*" (Christ) might be placed after each of these latter verbs. The E. V., omitting the supplement, is ambiguous, as the verbs naturally refer to "us". Erasmus, "simulque cum eo resuscitavit et simul cum eo sedere fecit". Compare Coloss. 2 : 12, 13 and 3 : 1. In this last passage we read, *Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε κ. τ. λ.* Still as the insertion of "*him*" may be deemed an *exposition*, I follow the E. V.

[q] "for by grace", etc. Instead of the *period* of the E. V., a *colon* should be placed at the end of verse 7, in correspondence with the punctuation of the Greek of Bagster's Text. The verses are closely connected by the article *τῇ*, which has raference, like a relative, to *χάριτί* v. 5, *quâ gratiâ*.

[r] "and this"; *καὶ τοῦτο*. The ordinary signification of the pronoun is appropriate in this instance. Beza and Bengel, "et hoc". The Genevan (copied by the E. V.) follows Erasmus, who has "idque". Wakefield, "and this". Robinson regards *καὶ τοῦτο* as *emphatic*, having an adverbial sense, "and this too", etc. Eadie takes the same view of this passage. So De Wette's rendering favors this, "*und zwar nicht von euch selber, Gottes Geschenk ist's*". Kendrick has followed De Wette, "and indeed not of yourselves, it is the gift of God". But from an nnwillingness to make changes in the text of the E. V., which are not *clearly* necessary, I should say, "and this too". See Rom. 13 : 11. 1 Cor. 6 : 8. Philipp. 1 : 28.

[s] "not of yourselves", etc. Bagster's punctuation is followed here.

[t] "any one"; *τίς*. The supplement "man", is useless. So Dickinson, Kendrick, and Clowes.

KING JAMES' VERSION.

ship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus,

GREEK TEXT.

ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ· 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ,

REVISED VERSION.

his workmanship, created in
Christ Jesus [u]for good works,
[v]in which God before prepared
us to walk. [w]Therefore re- 11
member, that ye *being* [x]formerly Gentiles in the flesh, who
are called [y]the Uncircumcision
by that which is called the
Circumcision [z]made by hands
in the flesh;

That at that time ye were 12
without Christ, being aliens
from the commonwealth of
Israel, and [a]strangers as to the
covenants of promise, having
no hope, and without God in
the world: But now, in Christ 13

---

[u] "for good works"; ἐπὶ ἔργοις ἀγαθοῖς. Ἐπὶ often indicates the end or purpose of action, as in Philipp. 3 : 12, ἐφ' ᾧ καὶ κατελήφθην. 2 Timo. 2 : 14, ἐπὶ καταστροφῇ τῶν ἀκουόντων. See Rob. and Liddell. Matt. 26 : 50. Gal. 5 : 13. 1 Thess. 4 : 7. Winer, § 44. 3. Eadie, "in order to goodness"; S. French, "pour les bonnes œuvres"; De Wette, "*zu guten Werken*".

[v] "in which God before prepared *us* to walk"; οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. The rendering of the E. V. rests on the hypothesis that οἷς is by attraction put for ἃ; in other words, that it takes the case of αὐτοῖς. Beza, Calvin and others have taken this view. The hypothesis probably originated in the rendering of the Vulgate, "quæ præparavit, ut in illis ambulemus". Other interpreters have supposed that οἷς is the *usual* dative without attraction; hence, they have translated, "to which God hath foreordained us, that we should walk in them". Thus Luther, "*zu welchen Gott uns bereitet hat, dass wir darinnen wandeln sollen*". I regard the language as *exegetic* of the phrase, αὐτοῦ γάρ ἐσμεν ποιήμα. The rendering given above, rests on the principle that ἡμᾶς (understood) is the object of προητοίμασε. The object for which the saints were prepared was "to do good works". Titus 2 : 13, 14, "our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works". The verb used here is found in Rom. 9 : 23, a passage which elucidates the present one; "the vessels of mercy which he had before prepared (ἃ προητοίμασεν εἰς δόξαν) unto glory". The truth that God prepares the saints to show forth his praise by obedience, is quite common in the Scriptures. See ch. 3 and 4 of this Epistle. Robinson thus notices this passage, οἷς (ἔργοις ἀγαθοῖς) πρετοίμασεν (ἡμᾶς) ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσομεν, "for which God hath destined us", i. e., "in which he has long determined that we should walk".

"In them"; ἐν αὐτοῖς, is a mere Hebraism. It should not be translated, because it adds nothing to the sense if rendered into our language; and besides this, the idiom of the English is entirely remote from such a construction. Clowes omits it. Wakefield, "created in Christ Jesus unto good works, for which God prepared us long ago"; Dickinson and Campbell, "created in Christ Jesus to good works, for which God before prepared us, that we might walk". Kendrick, substantially the same.

[w] "therefore"; διό. "Wherefore", obsolete.

[x] "formerly;" ποτέ. See v. 2, note b.

[y] "the Uncircumcision". Ἀκροβυστία has the force of a proper name; hence the definite article is necessary, in English".

[z] "made by hands in the flesh"; ἐν σαρκὶ χειροποιήτου. The E. V. is obscure, from having servilely followed the Greek order. In its rendering, "called" grammatically applies to the whole sentence, instead of being restricted to "the circumcision". The supplement "*which was*", before "made", would render this passage more intelligible, though I have not introduced it. Castalio places a *comma* after "dicitur", thus; "qui præputium vocamini, ab ea quæ circumcisio dicitur, in corpore manufacta". Beza has "*et*" supplementary; but as he has closely followed the Greek order, he fails in rendering the passage perspicuously:—"quæ vocatur circumcisio in carne *et* quæ manibus fit". Wakefield, "that which is called circumcision in *the* flesh, *a circumcision*, made with hands".

[a] "strangers as to the covenants". Adjectives are followed by the genitive, when the relative designated by "on account of", "in respect to", etc., is designed to be expressed. Stuart, § 101. (6); Beza, "extraneos, quod ad fœdera promissionis attinet"; Wakefield and Dickinson, "strangers to the covenants".

KING JAMES' VERSION.

ye, who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace who hath made both one, and hath broken down the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances: for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone;*

21 In whom all the building

GREEK TEXT.

ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· 15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· 16 καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγὺς, 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, 21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη

REVISED VERSION

Jesus, ye, who [b]formerly were far off, are made near by the blood of Christ.

For he is our peace, [c]who 14
made both one, and [d]broke
down [e]the partition wall of
separation; having abolished 15
in his flesh the enmity, the
law of commandments *contained* in ordinances: [f]to make
in himself of [g]two one new
man, *so* making peace; and [h]to 16
reconcile both to God in one
body by the cross, having slain
the enmity [i]by it: and came 17
and preached peace to you
who were [j]far off, and to [k]those
who were [l]near.

For through him we both 18
have access [m]with one Spirit
to the Father. Now there- 19
fore ye are [n]no longer strangers
and foreigners, but fellow-citizens with the holy *ones*,
and of the household of God;
[o]having been built on the 20
foundation of the apostles and
prophets, Jesus Christ himself
being the chief corner-*stone;*
in whom all the building [p]fitly 21

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[b] "formerly", See v. 2, note b.

[c] "who made"; *ὁ ποιήσας*. The translation of this aorist by the imperf. tense is in accordance with the usual signification of that aorist indicative. So Clowes.

[d] "broke down"; *λύσας*. See last note. So Clowes. Wakefield, "destroyed".

[e] "the partition wall of separation"; *τὸ μεσότοιχον τοῦ φραγμοῦ*. See Liddell on these words. Bretsch. renders this passage, "destruens parietem intergerinum separationis"; Robinson says, "equivalent to *τὸ μεσότοιχον τὸ διαφράσσον 'μᾶς ἄλλων ἔθνων*"; Belgic, "den middelmuur des afscheidzels"; De Wette, "*die Scheidewand der Umzäunung*" (of *the hedge*).

[f] "to make". "For to make" is ungrammatical,

[g] "two". "Twain" is now restricted to poetry.

[h] "to reconcile"; *ἀποκαταλλάξῃ*. This subj. should be rendered by the infinitive, as *κτίσῃ* is, in the preceding sentence. So Wakefield, Clowes, and Kendrick

[i] "by it"; *ἐν αὐτῷ*. "Thereby" less perspicuous. Now limited to legal phraseology.

[j] "far off"; *μακρὰν*. "Afar" now belongs to poetry.

[k] "those who". "Them that" ungrammatical. Kendrick, "those who"; Dickinson, "those that".

[l] "near". "Nigh" is less euphonous. So Dickinson, Eadie, Kendrick, and Clowes. For this reason, a similar change was made in v..12.

[m] "with one spirit"; *ἐν ἑνὶ πνεύματι*. So Eadie: "The Spirit that dwells in the one body, is the one Divine Spirit". See ch. 4 : 4.

[n] "no longer"; *οὐκέτι*. So E. V., Gal. 3 : 25. Eadie, Clowes, Kendrick.

[o] "having been built"; *ἐποικοδομηθέντες*. The aorist participles are always *præterites*. Stuar., § 51. 3. So rendered by Eadie, Kendrick and Campbell. S. French, "ayant été édifiés".

[p] "fitly joined"; *συναρμολογουμένη*. So rendered ch. 4 : 16.

KING JAMES' VERSION.

fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are builded together, for an habitation of God through the Spirit.

GREEK TEXT.

αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

REVISED VERSION.

joined, [q]groweth up to a holy
temple in the Lord: in whom 22
ye also [r]are built up together,
for a habitation of God [s]in
the Spirit.

CHAP. III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

CHAP. III.

ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· 2 εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· 5 ὃ ἐν ἑτέ-

CHAP. III.

FOR this cause, I Paul, the 1
prisoner of Jesus Christ for
you Gentiles, [a]since indeed ye 2
have heard of the [b]steward-
ship of the grace of God, [c]given
to me [d]for you: that by rev- 3
elation he made known to
me [e]the secret, as I wrote
[f]briefly before; [g]as to which, 4
when ye read, ye can under-
stand my knowledge in the
secret of Christ, which in other 5

Uniformity of translation is thus preserved. The word has the same signification with the classical συναρμόζω, "to join or unite". Erasmus, "coagmentatur"; Beza, coagmentatum"; Wakefield, "fitly joined". See Greenfield. The word occurs only here, and in ch. 4 : 16.

[q] "groweth up"; αὔξει. This verb has the *generic* sense "to grow or increase". The metaphor is drawn from the process of erecting a building, whose *increase* is *upward.* Hence the adverb "up" is necessary to indicate "the direction of motion". In ch. 4 : 15, E. V., this verb (αὐξήσωμεν) is rendered "may grow up". Wakefield, "is growing up".

[r] "are built up together". See last note. The past participle of "to build" is "built", not "builded". Kendrick, "built". So Tyndale, Cranmer, Genevan, and Rheims.

[s] "in the Spirit"; ἐν πνεύματι. Tyndale, Kendrick; De Wette, and Luther, "*im Geist*"; G. Fr. and S. Fr., "en esprit"; Belgic, "in den Geest". The E. V. follows Erasmus, who has "per Spiritum", making ἐν *instrumental* or equivalent to διὰ. Eadie correctly remarks, "God dwells in this temple (ναὸν) as in individual believers by his spirit". 1 Cor. 3 : 16, Ἐν πνεύματι does not refer to Θεοῦ exclusively, as in the phrase, "God in Christ", but to the entire clause, and it defines *the mode* of inhabitation". So Rom. 8 : 9.

[a] "Since indeed"; εἴγε. This particle often has the signification of "since indeed". See Robinson on Γε; Bretsch., "quandoquidem"; Hoogeven (article εἴγε), p. 53, says, "Εἴγε frequently indicates *assurance* rather than *doubt*, as Ephes. 4 : 21, ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, εἴγε αὐτὸν ἠκούσατε, q. d. αὐτὸν γὰρ δήπου ἠκούσατε, for to be sure *or* doubtless, ye have heard him". "If" conveys the idea that Paul had not visited Ephesus. This is contrary to fact. See Acts 18 : 19, and 20 : 17, 31. Eadie, "since ye have heard"; Dickinson, "since indeed ye have heard".

[b] "stewardship"; οἰκονομίαν. When this word refers to God, as the author of the scheme of salvation, it may properly be rendered "plan" or "arrangement"; but if the reference is to *man*, as the instrument for propagating a knowledge of that scheme, the *office* or *duty* should be indicated by the translation "stewardship". So the word (used in its literal sense,) is rendered in Luke 16 : 2, 3, where the person was the "*rerum domesticarum curator*". Apostles were ministers and stewards of the mysteries (secrets) of God. 1 Cor. 4 : 1. "Overseers" (E. V. *bishops*,) were charged to be "blameless as the stewards" (οἰκονόμοι) of God. Titus 1 : 7. "Dispensation", in the sense of a *trust* or *charge*, is one of the ecclesiastical Latin words which have never secured "a naturalization" in our language. It is a valid objection to every such word, that it is not heard *in conversation.* See ch. 1 : 10, note c.

[c] "given"; δοθείσης. This corresponds more accurately with the Greek than "which is given". The Greek aorist participles are *preterites* in signification. So Clowes.

[d] "for you"; εἰς ὑμᾶς. *Εἰς* is here used in the sense of *quod attinet ad*, "as it respects", and may properly be rendered by "for". Clowes recommends this translation. So Kendrick. See Gal. 2 : 8, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη. Rob. and Bretsch., *Εἰς.*

[e] "the secret". See ch. 1 : 9, note a.

[f] "briefly"; ἐν ὀλίγῳ. So Dickinson and Clowes. See Liddell, Greenfield.

[g] "as to which"; πρὸς ὃ. See Rob. and Bretsch. Eadie, "the usual sense of πρὸς 'in reference to' is appropriate

KING JAMES' VERSION.

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the followship of the

GREEK TEXT.

ραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι· [6] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, [7] οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ· [8] ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων· ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, [9] καὶ φωτίσαι πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ

REVISED VERSION.

[h]generations was not made
known to the sons of men, as
it is now revealed to his holy
apostles and prophets by the
Spirit; that the Gentiles should 6
be fellow-heirs, and of the same
body, and [i]joint-partakers of
his promise in Christ [j]through
the good news: of which [k]I 7
became a minister, according
to the gift of the grace of God
given to me by the [l]effectual
working of his power. [m]To 8
me, who am less than the
least of all [n]the holy *ones*, [o]was
this grace given, [p]to preach
among the Gentiles the unsearchable riches of Christ;
and [q]to teach all *men* what *is* 9
[r]the fellowship of the secret,

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here". Some have supposed that ὃ refers to προέγραψα, hence the "whereby" of the E. V. The antecedent, however, is τὸ μυστήριον, v. 3. "Whereby" now belongs to the phraseology of jurisprudence.

[h] "generations"; γενεαῖς. In the parallel passage Coloss. 1 : 26, ἀπὸ τῶν γενεῶν, we have "generations". This is literal, and entirely correct. Montanus, Vulgate, "generationibus"; S. French, "générations"; Wiclif, Wakefield, "generations".

[i] "joint-partakers"; συμμέτοχα. Rob., Bretsch., Greenfield. So Wakefield, Campbell; Eadie, "fellow-partakers". The force of σύν in this word should not be omitted in the translation, as it is not, in the rendering of συγκληρονόμα and σύσσωμα. In ch. 5 : 7 (the only other instance,) it is rendered "partakers". De Wette, "*Mitgenossen*".

[j] "through the good news"; διὰ τοῦ εὐαγγελίου. The ordinary signification of διὰ is preferable to *by*, as the latter is the usual sign (in translation) of the Greek dative without a preposition. So Wakefield, Dickinson, and Clowes.

[k] "I became"; ἐγενόμην. The ordinary sense of this verb (*fieri*,) is the proper one. See Liddell and Rob.; S. French, "dont j'ai été fait serviteur"; G. French, "duquel j'ai été fait le ministre"; Wakefield and Kendrick, "I became"; Luther, "*Ich—geworden bin*"; Castalio, "factus sum".

[l] "effectual working"; ἐνέργειαν. See ch. 1 : 19, note x.

[m] "to me". "Unto" is obsolete in such constructions with passive verbs.

[n] "all the holy *ones*"; πάντων τῶν ἁγίων. The article should not be dropped as it has been in the E. V. Wakefield, "all the saints".

[o] "was this grace given"; ἐδόθε ἡ χάρις αὕτη. The context shows that this aorist should be rendered by the imperfect. So Dickinson, Kendrick, and Clowes. Vulgate, Erasmus, and Beza, "data est".

[p] "to preach"; εὐαγγελίσασθαι. Wakefield, Eadie, Campbell, and Clowes render this word by the infinitive. This verb loses the modification, which the adverb εὖ (*benè*) would give to ἀγγέλλω (to bring news, to announce), and has, therefore, the sense of the simple verb. Especially is this so, when it is followed by a *defining* noun, as in Luke 2 : 10, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην. Acts 10 : 36, εὐαγγελιζόμενος εἰρήνην. In the passage under consideration, the verb is defined by τὸν ἀνεξιχνίαστον πλοῦτον.

[q] "to teach all *men*"; φωτίσαι πάντας. Metaphorically this verb signifies "to enlighten the mind", "to impart moral light", Robinson. Hesychius says, "ἐφώτισε, ἐδίδαξε"; Liddell, Bretsch.; Eadie, "φωτίζω followed by the accusative of the thing, denotes to bring it into light; but, followed by the accusative of the person, it signifies to throw light upon him—to instruct"; De Wette, "*alle zu belehren*".

[r] "the fellowship"; ἡ κοινωνία. This reading is, beyond any reasonable doubt, spurious. Griesbach, Knapp, Lachmann, Scholz, Tittmann, and Tischendorf have ἡ οἰκονομία; Syriac, ܡܕܒܪܢܘܬܐ (*Medabronootho*) "*dispensatio*"; Vulgate, "*dispensatio*". I recommend that "plan" be inserted in the Revised Text, in place of "fellowship". See ch. 1 : 10, note r.

KING JAMES' VERSION.

mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

GREEK TEXT.

ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, [10] ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, [11] κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, [12] ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. [13] διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. [14] τούτου χάριν

REVISED VERSION.

which was [s]hidden [t]from ever-
lasting with God, who created
all things [u]by Jesus Christ;
[v]in order that now to the 10
principalities and powers in
heavenly *places* [w]might be
made known [x]through the con-
gregation the manifold wisdom
of God, according to the eter- 11
nal purpose [y]which he formed
in Christ Jesus our Lord: in 12
whom we have boldness and ac-
cess with confidence [z]through
faith in him. [a]Therefore [b]I 13
entreat *you* not to be dis-
couraged by my afflictions for
you, which are your glory.

[s] "hidden". "Hid" is incorrectly used here as in many other places in the E. V., as the past participle of "to hide". Rheims, Wakefield, and Kendrick, "hidden".

[t] "from everlasting"; *ἀπὸ τῶν αἰώνων*. The E. V. is not sufficiently literal. "From the foundation of the world" is the proper translation of *ἀπὸ καταβολῆς κόσμου*, as in Heb. 9 : 26. Matt. 13 : 35; 25 : 34. Rev. 13 : 8. "From everlasting", as equivalent to "from eternity", is used in the E. V., Ps. 93 : 2 (Heb., מֵעוֹלָם; Septuag., *ἀπὸ τοῦ αἰῶνος*). Prov. 8 : 23 (Heb., מֵעוֹלָם; Septuag., *πρὸ τοῦ αἰῶνος.*) Isa. 63 : 16 (Heb., מֵעוֹלָם; Septuag., *ἀπ' ἀρχῆς*). "Everlasting" is a more usual word than "eternity", in Scriptural phraseology.

[u] "by Jesus Christ"; *διὰ Ἰησοῦ Χριστοῦ*. These words are rejected by Griesbach, Scholz, Lachmann, Knapp, Tittmann, and Tischendorf. As they are spurious,—"by Jesus Christ" should not be inserted in the Revised Text.

[v] "in order that"; *ἵνα*. The *telic* force of this particle is obvious. So Eadie. "To the intent that" is less familiar. Buttmann, "with the subj., *ἵνα, in order that*", is always without "*ἄν*". § 139. (47.)

[w] "might be made known"; *γνωρισθῇ*. Rob. and Bretsch. So Wakefield, Dickinson, Clowes, and Kendrick.

[x] "through the congregation"; *διὰ τῆς ἐκκλησίας*. The ordinary signification of *διὰ* (*through*) renders this passage more perspicuous than "by". S. French, "par moyen de l'assemblée". See ch. 1 : 22, note p.

[y] "which he formed in Christ Jesus"; *ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ*. Some interpreters give the sense of "fulfilled" or "executed" to this verb. The passage is, however, parallel with 2 Timo. 1 : 9, *κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων*. Hence *ἐποίησεν* does not refer to the *execution* of the *πρόθεσις*, but to its *origination* in the Divine mind. The word "purposed" (in the E. V.) is not sufficiently literal. It has been used on the supposition, that the verb is so closely connected with *πρόθεσιν* as to form a periphrasis for the cognate verb, *προτίθημι*. Beza, "Secundum propositum æternum, quod constituit in Christo Jesu"; Lachmann, "fecit"; Wakefield, "which he made"; Dickinson and Campbell, "which he formed"; Belgic,—"voornemen, dat hij gemaakt heeft in Christo Jesu".

[z] "through faith in him"; *διὰ τῆς πίστεως αὐτοῦ*. Wakefield, Dickinson, and Clowes. S. French, "par le moyen de la foi en lui"; Belgic, "door het geloove aan hem"; De Wette, "*durch den Glauben an ihn*". "By the faith of him", is *servilely* literal, and does not present the *thought* of the Greek to an English reader. The early English translators acted more judiciously than those who framed the E. V. Tyndale, "that trust which we have by faith on him"; Genevan, "by the faith which we have in him". *Αὐτοῦ* is here the "genitive of the object". Stuart, § 99. (c.)

[a] "therefore"; *διό*. "Wherefore" has been superseded by "therefore", in modern usage.

[b] "I entreat *you* not to be discouraged by my afflictions for you, which are your glory"; *αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν*. "Desire" is not sufficiently strong as the rendering of *αἰτοῦμαι*. Rob. defines this verb, "ask, request, supplicate". Acts 7 : 46 is not an exception, as the proper translation there is "supplicated". Beza, "petiit"; De Wette, "*bitte ich*". See Liddell. There has been much discussion as to the proper rendering of this passage. I am satisfied that the E. V. presents the leading idea correctly, though there are slight verbal inaccuracies. *Ἐκκακεῖν* signifies "to be timid, lose courage, to despond", Rob., Bretsch., Liddell. "To faint" is nearly obsolete, as applied to the mind. *Ἐν* has here one of its common significations, "by". *Ἥτις* has by *attraction* the gender and

KING JAMES' VERSION.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

GREEK TEXT.

κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, 16 ἵνα δῴη ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν· 18 ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι. ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, 19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. 20 τῷ δὲ δυνα-

REVISED VERSION.

For this cause I bow my 14
knees to the Father of our
Lord Jesus Christ, from whom 15
[c]the whole family in heaven
and [d]on earth is named, that 16
he would grant you, according
to the riches of his glory, to
be strengthened with might
through his Spirit, [e]as to the
inner man; that Christ may 17
dwell in your hearts [f]through
faith; that being rooted and
[g]established in love, [h]ye may 18
be fully able with all the holy
ones to comprehend what *is*
the breadth, and length, and
depth, and height; [i]even to 19
know the love of Christ, which
[j]surpasseth knowledge, that
ye [k]may be filled [l]with all the
fulness of God.

number of δόξα. It refers to θλίψεσί (see Eadie), and should, therefore, be rendered in the *plural* with a plural verb. The E. V. renders it as a singular "*which* is", and, therefore, fails to connect it with an antecedent, unless it be the entire sentence. The Syriac has, "Therefore I ask that I may not be wearied on account of my affliction for you, which is your glory". From *this*, has originated the renderings of Wakefield, De Wette, Dickinson, Kendrick, Clowes, and the S. French. The Vulgate, on the other hand, has, "Propter quod peto ne difficiatis in tribulationibns meis pro vobis, quæ est gloria vestra". Beza, Erasmus, and Castalio are substantially the same. The Vulg. was followed by Tyndale, Cranmer, Genevan, and the E. V.—"*You*" is *Italicized*, as not being expressed in the text.

[c] "the whole family"; πᾶσα πατριὰ. This is one of the rare cases in which πᾶς *without* the article is joined to a noun, and has the signification of "whole" instead of "every". So in Rom. 5 : 12. 1 Timo. 2 : 4. Titus 3 : 2. Winer, § 12, note 2.

[d] "on earth"; ἐπὶ γῆς. The preposition is omitted by the E. V., though the phrase ἐν οὐρανῷ καὶ ἐπὶ γῆς, Matt. 28 : 18, is rendered, "in heaven and in earth". So Acts 2 : 19. In both these, the E. V. confounds the signification of ἐν and ἐπὶ. Kendrick and Dickinson, "in heaven and on earth"; De Wette, "*im Himmel und auf Erden*".

[e] "as to the inner man"; εἰς τὸν ἔσω ἄνθρωπον. See ch. 1 : 10, note r. Buttmann, *Εἰς*, § 147.

[f] "through faith"; διὰ πίστεως. So Dickinson, Wakefield and Campbell.

[g] "established"; τεθεμελιωμένοι. Rob. (Θεμελιόω); Bretschneider (on this word) says, "tropice *stabilio, firmo*". Should it be deemed best to retain the *metaphor*, "founded" may be employed, as in Wakefield and Campbell. Beza, "fundati".

[h] "ye may be fully able". The transposition of "ye" to the 17th verse is wholly unnecessary, and unusual, in English. This position was first given to the pronoun by Tyndale. Wakef., Campb., and Dick. place it before its verb, as above.

"may be fully able". *Ἐκ* in composition is often *intensive*; ἐξισχύσητε is, with reference to this principle, rendered by Dickinson, "completely enabled"; Campbell, "completely able"; Bengel, "evaleatis". Liddell defines the verb, "to have strength, to be quite able"; Bretsch., "majorem in modum valeo". See Liddell on *Ἐκ*. The article "the" has been placed before "holy *ones*". It is demanded by the usage of our language and the text, τοῖς.

[i] "even"; τε. So Rom. 1 : 26 (E. V.). The particle is sometimes used as epexegetic, *etiam*. In this instance, it has an obvious reference to the preceding sentence. Campbell, "even".

[j] "surpasseth". "Passeth", in the sense of this passage, is obsolete. Dickinson and Campbell, "surpasses".

[k] "may be filled"; πληρωθῆτε. In the derived modes (sub., opt., imp. and inf.), the present and aorists depend on the indicative with which they are connected, for their significations as to *tense*. Stuart, § 51. This verb is connected with κάμπτω, in v. 14. Dickinson, "may be replenished"; Kendrick, "may be filled".

[l] "with all the fulness"; εἰς πᾶν τὸ πλήρωμα. *Εἰς* has

KING JAMES' VERSION.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAP. IV.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the

GREEK TEXT.

μένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

CHAP. IV.

ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ πρᾳότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν

REVISED VERSION.

Now to him [m]who is able 20
to do exceeding abundantly
above all that we ask or think,
according to the power that
[n]effectually worketh in us, to 21
him be glory in the [o]congregation
in Christ Jesus [p]to
everlasting generations! Amen.

CHAP. IV.

I THEREFORE, the prisoner 1
of the Lord, beseech you [a]to
walk worthy of [b]the calling
[c]with which [d]ye were called,
with all lowliness and [e]gen- 2
tleness, with long-suffering,
[f]bearing with one another in
love, endeavoring to keep the 3

---

has here one of its usual significations with the accusative, "quod attinet ad", "as it respects, as to", hence Lachmann translates the passage, "in omnem plenitudinem". See ch. 1 : 10, note s. I have not changed the reading of the E. V., however, because "with all the fulness" presents substantially, the same thought as "to be filled, as it respects all the fulness". Beza, "ut impleamini ad omnem usque plenitudinem"; Erasmus, "in omnem plenitudinem".

[m] "who". Grammatical propriety rejects "which", where the reference is to *persons.*

[n] "effectually worketh"; *τὴν ἐνεργουμένην.* See ch. 1 : 11, note x. Castalio, "ea vi, quæ viget"; S. French, "qui déploie son efficace en nous"; Campbell, "works effectually"; Dickinson, "strongly operates".

[o] "congregation". See ch. 1 : 22, note p.

[p] "to everlasting generations"; *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.* There is much variety in the renderings of this passage by translators. I deem this form preferable. Still, "unto all generations, forever and ever", would probably be deemed by many more harmonious and equally correct. Phrases similar to "all generations" are employed by the inspired writers to indicate the eternity of Jehovah and his attributes. Ps. 33 : 11, לְדֹר וָדֹר; Sept., *ἀπὸ γενεῶν εἰς γενεάς.* Ps. 89 : 4; 100 : 5; 102 ; 12, 24; 146 : 10.

[a] "to walk"; *περιπατῆσαι.* The infinitive is more *exact* and forcible than the subjunctive. So Wakefield, Campbell, and Kendrick. De Wette, "zu wandeln"; S. French, "de marcher".

[b] "of the calling"; *τῆς κλήσεως.* More familiar and intelligible to English readers, than the Latin "vocation". The only objection lies in the repetition of sound in the words "calling—called"; yet such *iteration* is common in the language of the E. V., as 2 Tim. 1 : 9, "called *us* with an holy calling". *Κλῆσις,* (which occurs eleven times in the N. Test.) is rendered "calling" in all instances except the present. So in 4 : 4 we have, "called in one hope of your calling". The repetition of the *sound* is found in many versions. Vulgate, "vocatione, quâ vocati estis"; Belgic, "der rœpinge met welke gij gerœpen zijt"; De Wette, "*Berufung, mit der ihr berufen worden*"; S. French, "l'appel dont vous avez été appelés".

[c] "with with"; *ἧς* (*attraction for ἥ*). "Wherewith", obsolete.

[d] "ye were called"; *ἐκλήθητε.* The act of calling was in the past. Hence this aorist should be rendered by its appropriate corresponding tense, the Eng. imperfect. The aorist rendered as a *perf.*, Rom. 9 : 24, *οὓς καὶ ἐκάλεσεν ἡμᾶς*—E. T., "whom he hath called". The idea is the same with that, in this passage. Clowes and Eadie, "were called"; Vulgate, Beza and Castalio, "vocati estis"; De Wette, as in note b.

[e] "gentleness"; *πρᾳότητος.* In common parlance, *meekness* and *lowliness,* are synonymous. "Lowliness" is the appropriate rendering of *ταπεινοφροσύνη,* while *πρᾳότης* signifies "kindness, gentleness, forbearance". Robinson and Greenfield. Bretsch., "*lenitas, mansuetudo, moderatio, patientia*". This word occurs eight times in the E. V. N. Test., and is uniformly rendered "meekness". Vulgate, Erasmus, Beza, and Castalio, "mansuetudine"; S. French, "doceur"; De Wette, *Sanftmuth.*

[f] "bearing with one another". "Forbearing one another", is obsolete, and, according to present usage, ungrammatical. Campbell and Kendrick, "bearing with one another".

KING JAMES' VERSION.

unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 Now that he ascended, what is it but that he also descended

GREEK TEXT.

τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. [4] Ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· [5] εἷς Κύριος, μία πίστις, ἓν βάπτισμα· [6] εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. [7] Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. [8] διὸ λέγει, Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. [9] Τὸ δὲ, ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ

REVISED VERSION.

unity of the Spirit in the bond
of peace. *There is* one body 4
and one Spirit, even as ye
were called [g]to one hope of
your calling; one Lord, one 5
faith, one [h]immersion, one 6
God and Father of all, who
is over all, and through all,
and [i]in you all.
[j]But to each one of us [k]was 7
grace given according to the
measure [l]of the bountifulness
of Christ. Therefore [m]*the* 8
Scripture saith, When [n]he ascended on high, [o]he led away
a multitude of captives and
gave gifts to men. Now [p]this 9
saying, He ascended, [q]what
doth it mean, but that he also

[g] "to one hope"; *ἐν μιᾷ ἐλπίδι.* Ἐν has here the force of *εἰς,* and indicates the *object* of the calling. Rob. and Bretsch. on Ἐν. Beza, "in unam spem"; Wakefield, "unto one hope". See 1 : 18, *εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ,* and Col. 1 : 5, *διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς.*

[h] "immersion"; *βάπτισμα.* Bretsch., "immersio, submersio, in N. Test. tantùm de *submersione sacra* quam patres baptismum dicunt"; Scapula, "*Βαπτίζω,* mergo, seu immergo, ut quæ tingendi aut abluendi gratiâ aquæ immergimus"; *Βαπτισμός* et *Βάπτισμα,* mersio, lotio, ablutio, ipse immergendi item lavandi seu abluendi actus". Hedericus, "*Βάπτισμα,* immersio, intinctio". Passing by the evidence, that this word signifies "immersion", which is furnished by versions of the Scriptures, it is *sufficient* to refer to the practice of the Greek Church in administering the ordinance, from the Apostolic age to the present time.

[i] "in you all"; *ἐν πᾶσιν ὑμῖν.* Griesbach, Scholz, Knapp and Tittmann read *ἡμῖν,* while Lachmann and Tischendorf drop the pronoun entirely. The proper reading is not settled. Hence I follow the Text. Recept., but advise that this note be placed in the margin of the Rev. Text, "Some read, *us all,* others, *in all*".

[j] "to each one"; *ἑνὶ ἑκάστῳ.* The literal and proper signification. So Dickinson, Kendrick, and Clowes. Vulgate, Beza, Montanus, Erasmus, and Castalio, "unicuique"; Belgic, "elk een"; De Wette, "*einem jeglichen*"; S. French, "à chacun".

[k] "was—given"; *ἐδόθη.* The usual *preterite* sense of the aorist, is the proper one here. Erasmus, Vulgate, Beza, "data est". Eadie renders this verb by the perfect, "has been given".

[l] "of the bountifulness"; *τῆς δωρεᾶς.* Bretsch. renders this noun in the passage before us, "*benignitas*"; Robinson, "by implication; benignity, beneficence, Eph. 4 : 7". Greenfield gives the same definition. "Bountifulness" occurs in (E. V.) 2 Cor. 9 : 11. *Δωρεά* is always "gift", in E. V.

[m] "*the Scripture* saith"; *λέγει.* As the nominative is understood, various *supplements* have been adopted by translators,—such as, "he (the Lord) saith", "it saith", "it is said". If we compare *λέγει* in this instance, with other cases where it is used in quotations, it is easy to see that *ἡ γραφὴ* is the nominative. John 19 : 37, *ἑτέρα γραφὴ λέγει.* Rom. 9 : 17, *λέγει γὰρ ἡ γραφή.* As the passage is a quotation from Ps. 68 : 18, the propriety of using "*the Scripture*" as the supplement, is obvious. So Wakefield.

[n] "he ascended". "Up" is superfluous, as the verb "ascended" of *itself,* indicates the direction of motion. Wakefield, Dickinson, Campbell, and Kendrick, "he ascended on high".

[o] "he led away a multitude of captives"; *ᾐχμαλώτευσεν αἰχμαλωσίαν.* The noun is used by *metonomy,* for *αἰχμαλώτους.* The phrase, like similar Hebraisms, is *emphatic.* So Judges 5 : 12, שְׁבֵה שֶׁבְיְךָ; Sept., *αἰχμαλώτισον αἰχμαλωσίαν.* The passage in question is rendered in the Heb. N. Test., שָׁבָה שֶׁבִי. Dickinson, "He led a multitude of captives"; Alexander (Comm. on Psalms,) renders Ps. 68 : 18, "Thou hast captured a captivity, i. e. taken captive a multitude of enemies". See Num. 31 : 12. 2 Chron. 28 : 11, Heb. and Sept.

[p] "This *saying*"; *τὸ.* There is obviously an ellipsis of *ῥῆμα,* "saying" or "word". Eadie, "this term"; Dickinson, "this expression".

[q] "what doth it mean?; *τί ἐστι.* Eadie, Clowes, and Kendrick. This verb sometimes has the sense of "to signify or mean". Greenfield. Matt. 13 : 38, 39. Luke 8 : 11, and the noted passage Matt. 26 : 26, 28.

KING JAMES' VERSION.

first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

GREEK TEXT.

κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; 10 ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. 11 καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· 13 μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ

REVISED VERSION.

descended [r]first into the lower
parts of the earth? He who 10
descended, is [s]the same one
who also ascended far above
[t]all the heavens that he might
fill all things.
And [u]he appointed some, 11
apostles; and some, prophets;
and some, evangelists; and
some, pastors and teachers,
for the perfecting of the holy 12
ones, for the work of the ministry, [v]for the building up of the
body of Christ, [w]until we all 13
[x]come to the unity of the faith,
and of the knowledge of the
Son of God, [y]to a full grown
man, to the [z]size of the [a]full

---

[r] "first"; *πρῶτον*. Eadie, "*πρῶτον* found in the Text. Recept. before *εἰς*, has no authority". This language is too strong. It is found in the Vulgate and Syriac. Knapp and Tittmann have not rejected, but placed it in brackets as doubtful. I should not deem the case sufficiently clear to authorize its omission from the text. I recommend that this note be inserted in the margin, "*first* (*πρῶτον*), is regarded by many as doubtful".

[s] "the same one". The idiom of our language demands that *αὐτος* should be thus rendered, in instances of this nature. This pronoun in the nominative, when standing alone, has the force of "*is ipse*", as in Matt. 1 : 21; 5 : 4. Jas. 2 : 6. Bretsch. Though without the article, it is *defined* by what precedes it.

[t] "all the heavens"; *πάντων τῶν οὐρανῶν*. The article should be retained here. *Τρίτου οὐρανοῦ* occurs in 2 Cor. 12 : 2. "Heaven" was applied by the Hebrews to *three* regions above the earth. Hence, "the heaven of heavens", 1 Kings 8 : 27. "Ye heavens of heavens", שְׁמֵי הַשָּׁמָיִם, Ps. 148 : 4. Wakefield, Dickinson, Clowes, Campbell and Kendrick, "the heavens".

[u] "he appointed"; *ἔδωκε*. So Wakefield. De Wette, "*er bestellete*". See 1 : 22, note n.

[v] "for the building up"; *εἰς οἰκοδομήν*. This noun indicates the process of constructing a dwelling, like the classic *οἰκοδόμησις*. See Rob. and Liddell. The phrases "to build up", "building up", etc., correspond with "Biblical phraseology". Acts 20 : 32, "able to build you up". 1. Cor. 3 : 10, "I laid the foundation, and another buildeth thereupon". "Edification" being a Latin derivate, is less intelligible, because less familiar. "To edify", like its cognate noun, is never heard in conversation, unless in some allusion to its use in the E. V. These are strictly "ecclesiastical words". In Eph. 2 : 21. 1 Cor. 3 : 9, *οἰκοδομή* is used for the *house* or fabric itself—metaphorically—to represent the Church or Congregation. Eadie, "in order to the upbuilding"; Wakefield, "for building up".

[w] "until". Substituted for "till", as more euphonous. "Until" is nearly obsolete.

[x] "come to"; *καταντήσωμεν—εἰς*. The preposition here indicates the point reached by the motion. Hence, when the verb is rendered in the sense of "attain", the preposition should not be rendered "in", as though the word were *ἐν ἑνότητι*; but by "to" or "unto". Rob. says, "when this preposition indicates motion to a certain limit (its signification is) to, towards, upon", etc. The verb is followed by *εἰς*, Acts 16 : 1; 18 : 19; 26 : 7; 27 : 12; 28 : 13. 1 Cor. 14 : 36. Philipp. 3 : 11, in all which cases the preposition is rendered in the E. V. by "to" or "unto". Eadie, "come to the unity of the faith". So Campbell. Kendrick, "attain to".

[y] "to a full-grown man"; *εἰς ἄνδρα τέλειον*. See Rob. on *Τέλειος*. "Perfect man" is ambiguous, as the adjective may be applied to intellectual, moral, or physical qualities. Bretsch. renders this passage, "ut simus instar viri, qui prorsus adolevit"; Eadie, "to a full-grown man"; Beza, "in virum adultum"; Wakefield, "to a grown up man".

[z] "size"; *μέτρον*. As size indicates *comparative magnitude*, it is appropriate here. "To reach the size of a man" is a common phrase.

[a] "full stature"; *ἡλικίας τοῦ πληρώματος*. Hebraism. The latter substantive qualifies the former, thus performing the office of an adjective, Stuart, § 118. (2.) *Εἰς μέτρον ἡλικίας κ. τ. λ.* is obviously epexegetic of *ἄνδρα τέλειον*. G. and S. French, "la parfaite stature".

KING JAMES' VERSION.

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effect-

GREEK TEXT.

πληρώματος τοῦ Χριστοῦ· 14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης· 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστὸς, 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας, κατ᾽ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκά-

REVISED VERSION.

stature of Christ: [b]that we 14
may be children no longer,
[c]tossed, and [d]borne around
with every wind of doctrine,
[e]by the knavery of men, by
their craftiness in deceitful
wiles: but [f]acting sincerely in 15
love, we may grow up [g]unto
him in all things, who is the
head, even Christ: from whom 16
the whole body [h]fitly joined
and [i]united by [j]every assisting
joint, according [k]to an effectual working in the measure

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[b] "that we may be children no longer"; ἵνα μηκέτι ὦμεν νήπιοι. A slight change in the order and rendering of this passage contributes to perspicuity and harmony. Μηκέτι is rendered "no longer" in (E. V.) 1 Thess. 3 : 1, 5. 1 Timo. 5 : 23. 1 Pet. 4 : 2. See Rob.

[c] "tossed"; κλυδονιζόμενοι. So Campbell and Eadie. "To and fro" is now used only in poetry. But no qualifying phrase is necessary here. The participle might be accurately represented by *fluctuating*. This word would, however, be deemed too remote from the usual phraseology of the E. V. The Latin translators have employed the verb *fluctuo*, or its participle, in this passage.

[d] "and borne around"; περιφερόμενοι. This is a literal translation; more harmonious than "carried about". Vulgate, Erasmus, Beza, and Castalio, "circumferamur".

[e] "by the knavery of men, by their craftiness as to deceitful wiles; ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. Contrary to the usual practice with the translators of the E. V., this passage is rendered with a *freedom* that is faulty. "Whereby they lie in wait to deceive" is a *paraphrase*. The accumulation of terms in the Greek text which are *nearly* synonymous, renders a *correct* translation somewhat difficult. It is not easy to find proper equivalents for those terms, and yet avoid obsolete words or those, which have too much of the "modern air". After much reflection, the above rendering has been adopted as the best. If "wiles" should be disapproved, "contrivances" might be used in its place. Although "knavery" is not found in the E. V., still it may often be found in authors of the age of Elizabeth and James I. There is much verbal difference in the translations of this passage, which have been laid before English readers. Tyndale, "by the wiliness of men and craftiness, whereby they lie in wait to deceive us". Cranmer and the Genevan have followed Tyndale. So has the E. V., with some slight change. Wakefield, "the unsteadiness of some men by *their* malicious cunning, by the contrivances of error"; Kendrick, "by the hand of men, by their craftiness, in the wiles of deception". Ἐν—This preposition is *instrumental*. Πρὸς has a very usual signification, "concerning", or, "as to". See Rob. and Bretsch. Eadie says, "πρὸς indicates the *purpose* of the πανουργίᾳ".

[f] "acting sincerely"; ἀληθεύοντες. Ἀληθεύω has the *generic* sense, "to act in confirmity with truth, integrity, or rectitude, to be sincere in thoughts and actions or words". Rob., Greenfield. In verse 25, we have λαλεῖτε ἀλήθειαν for "speaking truth". Hence, "acting sincerely" is deemed the proper rendering here. Beza, "sincere nos gerentes"; Vulgate, "veritatem autem facientes"; Eadie, "imbued with truth"; Wakefield, "dealing truly".

[g] "unto him"; εἰς αὐτὸν κ. τ. λ. "The phrase denotes the end or aim of this growth", Eadie. See Rob. on *Εἰς*. Wakefield, "unto him"; De Wette, "*bis zu ihm*". "Even" is not properly supplementary here; as the article ὁ occurs before Χριστὸς, it serves to define ἡ κεφαλή. Hence the article and noun are equivalent to "*which is Christ*". "Unto" is not entirely obsolete.

[h] "fitly joined"; συναρμολογούμενον. "To fit or frame, to join together", Rob.; Greenfield, "composed of parts fitted closely to each other". See 2 : 21, note p.

[i] "united"; συμβιβαζόμενον. Robinson, Greenfield, Bass. More familiar and intelligible to common readers than "compacted".

[j] "by every assisting joint"; διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας. This is equivalent to διὰ πάσης ἐπιχορηγίας τῶν ἁφῶν. "Ἐπιχορηγίας is the genitive of use", Eadie. Stuart, § 118. (2.) Ἐπιχορηγία; "assistance, aid", Rob., Greenfield.

[k] "an effectual working"; κατ᾽ ἐνέργειαν. The article *an* is used, in conformity with the import of the Greek. See 1 : 19, note i.

KING JAMES' VERSION.

ual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard

GREEK TEXT.

στου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, 18 ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· 19 οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ· 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, 21 εἴγε αὐτὸν ἠκούσατε καὶ ἐν

REVISED VERSION.

[l]of each single part, [m]causeth
[n]the increase of the body to
[o]the building up of itself in
love.
This [p]therefore I say, and 17
testify in the Lord, that ye
walk [q]no longer [r]even as [s]the
rest of the Gentiles walk, in
the vanity of their mind, hav- 18
ing the understanding darkened, being alienated from
the life of God through the
ignorance that is in them,
[t]through the stupidity of their
heart: who, being past feeling, 19
[u]have given themselves up to
lasciviousness, [v]to practise all
uncleanness [w]with eagerness.
But ye have not so learned 20
Christ; [x]since indeed [y]ye heard 21

---

[l] "of each single part"; *ἑνὸς ἑκάστου μέρους.* This rendering is given as more literal and forcible than that of the E. V. Clowes, "each several part"; Wakefield (who reads *μέλους incorrectly*, for *μέρους*) has, "of each single limb;" Campbell, "each particular part"; De Wette, "*der einem jeglichen Theile*".

[m] "causeth"; *ποιεῖται.* See Rob, Greenfield. Mark 7 : 37, *τοὺς κωφοὺς ποιεῖ ἀκούειν.* See the translation of this verb (E. V.,) John 11 : 37. Acts 15 : 3.

[n] "the increase". The article *τὴν* should be translated, as it gives distinctness to *αὔξησιν.* So Campbell, Wakefield, and Dickinson. De Wette renders the passage with the article, "*das Wachsthum*".

[o] "the building up". See v. 12, note v.

[p] "this therefore"; *τοῦτο οὖν.* The *natural* order of the English and that of the Greek here, is the same. So Eadie, "this then I say".

[q] "no longer"; *μηκέτι.* Wakefield, Dickinson, Campbell, Clowes. See v. 14, note b.

[r] "even as"; *καθὼς καὶ.* Wakefield and Clowes. Hoogeven, Supplement, 42, p. 207. This phrase is thus rendered in (E.V.,) 2 Pet. 1 : 14. 2 Thess. 3 : 1.

[s] "the rest of the Gentiles"; *τὰ λοιπὰ ἔθνη. Τὰ* should be translated both for the sake of perspicuity and harmony. So Eadie, Clowes, Kendrick, Dickinson, and Campbell. De Wette, "*die übrigen Heiden*". Robinson, *Λοιπός.*

[t] "through the stupidity"; *διὰ τὴν πώρωσιν.* The verb *πορόω* signifies "to petrify; to produce a *callus* and thus to unite fractured bones". Metaphorically, "to render insensible", "spoken of those, who are stupid, dull of comprehension". See Rob. Mark 6 : 52, *ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη,* "for their heart was stupefied". John 12 : 40, "he hath stupefied (*πεπώρωκε*) their heart". This is quoted from Isaiah 6 : 10, where we have הַשְׁמֵן לֵב, "he hath made fat their heart"; Sept., *ἐπαχύνθη ἡ καρδία.* שָׁמֵן in Hiph. (says Gesenius), signifies "to make fat, to cover with fat, and metaphorically (in Isa. 6, 10,) to make dull and callous to the word of the prophet". The fat in animals being destitute of nerves, and consequently of feeling,—a fat heart is one destitute of *moral sensibility*. One of the significations of "stupeo" (Lat.) is "to be insensible". Leverett's Dict.

[u] "have given themselves up"; *ἑαυτοὺς παρέδωκαν.* So Wakefield. See 5 : 2, note d.

[v] "to practise"; *εἰς ἐργασίαν,* (literally, "to the practising",). This noun signifies "continuous doing"; so its cognate verb, *ἐργάζομαι,* does not signify merely to "do" or "act", but "to do steadily", "to labor". See Matt. 21 : 28. Bretsch., "perficio, perago". Liddell. *Εἰς* indicates purpose or object. Rob.

[w] "with eagerness"; *ἐν πλεονεξίᾳ.* "Greediness" has lost its original *generic* import of "eager desire". At present, it signifies "earnest desire for food" or "gain". De Wette renders the word by *Habsucht*, "eagerness" or "avidity"; S. French, "avidement".

[x] "since indeed"; *εἴγε.* Eadie and Dickinson. Wakefield, "inasmuch as". See ch. 3 : 2, note a.

[y] "ye heard"; *ἠκούσατε,*—"were taught", *ἐδιδάχθητε.* So Clowes.

KING JAMES' VERSION.

him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not:

GREEK TEXT.

αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ· 22 ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· 23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. 26 Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ

REVISED VERSION.

him and were taught by him,
as the truth is in Jesus;
[a]As it respects the former 22
[a]course of life, [b]to put off the
old man, [c]corrupted [d]by deceit-
ful, [e]inordinate desires; and 23
to be renewed in the spirit of
your mind, and to put on the 24
new man, who [f]according to
God is created in righteousness
and true holiness. Therefore 25
putting away lying, [g]let each
one speak truth with his neigh-
bor: for we are members one
of another. [h]Should ye be 26
angry, sin not: let not the sun

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[a] "as it respects the former", etc.; *κατὰ τὴν προτέραν, κ. τ. λ.* *Κατὰ* is used in the sense of "quod attinet ad", "concerning, as it respects". It is rendered "in repect of" (E. V.,) Philipp. 4 : 11. Campbell, "with respect to"; Beza, "quod attinet ad"; S. French, "quant à"; De Wette, "*in Betreff*".

[a] "course of life"; *ἀναστροφήν.* "Conversation" is now used only in the sense of "discourse". *Ἀναστροφή*, course of life, conduct, life. See Rob., Liddell, Greenfield. Wakefield, "course of life"; Clowes, "life"; Campbell and Kendrick, "conduct"; S. French, "genre de vie". It occurs thirteen times in the E. V., and is uniformly rendered "conversation".

[b] "to put off"; *ἀποθέσθαι.* This verb should be rendered by the infinitive in English, as it is more literal and exact. So as to *ἀνανεοῦσθαι*, v. 23, and *ἐνδύσασθαι*, v. 24. Beza has rendered all these verbs by the infinitive, "deponere, renovari, induere". So Castalio and Erasmus. Wakefield and Dickinson have done the same. It is necessary to deviate from the Greek order commencing at *ἀποθέσθαι*, or the sentence will be *harsh* and *obscure*, as it is in the E. V. Later translators have done this.

[c] "corrupted"; *τὸν φθειρόμενον.* The translation by the English participle is exact and concise. So Kendrick.

[d] "by"; *κατὰ.* Kendrick. G. French, "par"; Luther, "durch"; De Wette, "vermöge" (*by virtue of*); Belgic, "door". Beza renders the noun as the ablative of *instrument*, which corresponds to "by". So Castalio. Rendered "by" (E. V.,) Rom. 2 : 7; 4 : 16; 11 : 24. 1 Cor. 12 : 8. Gal. 2 : 2.

[e] "inordinate desires". See ch. 2 : 3, note h.

[f] "according to God"; *κατὰ Θεόν.* "After", in the signification of *likeness*, is obsolete. The sentence is evidently *elliptical.* It is parallel with Coloss. 3 : 10, *κατ' εἰκόνα τοῦ κτίσαντος.* We might supply the ellipsis from this passage in Colossians, and render the phrase thus, "according to *the image* of God". I submit this suggestion. Clowes remarks that "likeness" would convey the proper sense of *κατὰ.* See Rob. and Greenfield, (*Κατὰ*).

[g] "let each one speak"; *λαλεῖτε—ἕκαστος.* As this word is used distributively in apposition with the nominatives of plural verbs, this rendering gives the appropriate sense, and the sentence is more simple. Kendrick, "each one". See Rob., *Ἕκαστος.* De Wette, "*redet—ein jeglicher*"

[h] "should ye be angry, sin not"; *Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε.* Many have supposed that the imperative is used here in a *permissive* sense. Hence they render the passage, "Ye may be angry, but not so as to sin". Such is the view of Stuart, Gr. § 137. Others have used the interrogative form, "Will ye be angry and not sin?" The above rendering has sufficient evidence in its favor to give it the highest place among the three, which have found advocates. So Dickinson. Campbell, "do not sin through anger"; Castalio, "Ita irascimini, ut ne peccetis"; G. French, "Si vous vous mettez en colère, ne péchez point"; De Wette, "*zürnet, aber sündiget nicht*". The use of the imperative here is a Hebraism. The language of the E. V. is *literal*, but as the idiom of the English is different, this *literal* phraseology does not present *the idea*, which was in the mind of the writer. Numerous instances of a similar kind may be found in the E. V. For example, "the faith of Christ" is a literal rendering, yet every reflecting reader understands that Christ is the *object* of *our* faith; in other words, the inspired writer does not intend to convey the idea that Christ is *the one* who believes or exercises this faith, and yet, that is the literal sense of the phrase. In the case before

KING JAMES' VERSION.

let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

GREEK TEXT.

ἐπιδυέτω ἐπὶ τῷ παροργισμῷ
ὑμῶν, 27 μήτε δίδοτε τόπον τῷ
διαβόλῳ. 28 Ὁ κλέπτων μηκέτι
κλεπτέτω, μᾶλλον δὲ κοπιάτω,
ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερ-
σὶν, ἵνα ἔχῃ μεταδιδόναι τῷ
χρείαν ἔχοντι. 29 Πᾶς λόγος
σαπρὸς ἐκ τοῦ στόματος ὑμῶν
μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγα-
θὸς πρὸς οἰκοδομὴν τῆς χρείας,
ἵνα δῷ χάριν τοῖς ἀκούουσι·
30 καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ
Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφρα-
γίσθητε εἰς ἡμέραν ἀπολυτρώ-
σεως.

REVISED VERSION.

go down upon your wrath:
[i]nor give place to the devil. 27
Let [j]the thief steal no 28
more: but rather [k]let him
toil, working with his hands
[l]at what is good, [m]that he may
be able [n]to impart to him who
needeth. Let no corrupt 29
[o]word proceed out of your
mouth, [p]but rather [q]whatever
[r]*is* good for needful [s]building
up, that it [t]may confer a bene-
fit on the hearers: and grieve 30
not the Holy Spirit of God [u]by
whom [v]ye were sealed [w]for the
day of redemption.

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us, "Be ye angry, and sin not", is *a command* that we should be angry to a certain degree; that is, we are ordered to exercise the passion with a limitation. It may be said, that "all anger is not sinful." Still, are we bound as a duty to be angry, even if the passion is indulged only for a short time—until the going down of the sun? In the 31st verse of this very chapter there is a plain command on the subject of anger, which should be compared with "the literal translation". "Let all bitterness, and wrath, and anger (*ὀργὴ,* the cognate noun of *ὀργίζομαι,*) and clamor and evil speaking be put away from you". If "all anger" is to be put away, then the "literal translation" will not be in harmony with this injunction. So in Coloss. 3 : 8. "But now ye also, put off all these, anger, wrath (*ὀργὴν*)", etc.

[i] "nor"; *μήτε.* Wakefield, Dickinson and Kendrick.

[j] "the thief"; *ὁ κλέτων.* "The present participle with the article often becomes a mere substantive, i. e. *nomen agentis*, excluding all idea of tense". Stuart, Gr. § 140. (4.) It is here equivalent to *ὁ κλέπτης.* So Eadie. De Wette, "*Der Dieb*"; Heb. N. Test., הַגַּנָּב. The rendering of the E. V. would demand, that the participle should be a preterite.

[k] "let him toil"; *κοπιάτο.* So E. V., Matt. 6 : 28. Luke 5 : 5. *Strenuous exertion*, in a lawful calling, is made the duty of one who had been dishonest. Hence the use of a verb, which is *intensive*. See the verb, Matt. 11 : 28. Rom. 16 : 6. Liddell, Robinson, Greenfield.

[l] "at what is good"; *το ἀγαθὸν. Κατὰ*, in the sense of "as it respects", is understood before *ἀγαθὸν.* Rob. (on *Ἐργάζομαι,*) quotes this passage thus, "*(κατὰ) τὸ ἀγαθόν*"; Kendrick, "at what is good".

[m] "that he may be able"; *ἵνα ἔχῃ. Ἔχω* intransitive, and followed by an infinitive is equivalent to *possum*. Mark 14 : 8, *ὃ εἶχεν αὕτη (ποιεῖν) ἐποίησε.* Luke 7 : 42. Acts 4 : 14, *οὐδὲν εἶχον ἀντειπεῖν.* Acts 25 : 26. Heb. 6 : 13. Rob. (*Ἔχω.*); Greenfield, Wakefield, "so as to be able"; Dickinson and Kendrick, "that he may be able"; Beza, "ut possit"; De Wette, "*auf dass er—mittheilen könne*".

[n] "to impart"; *μεταδιδόναι.* So this verb is rendered (E. V.,) Luke 3 : 11. Rom. 1 : 11. 1 Thess. 2 : 8. It differs from the simple verb *δίδωμι* by presenting the idea that a thing is given so as to be *shared* with another. Robinson, Liddell. Erasmus, "impartiri"; Beza, "impertiri"; De Wette, "*mittheilen*"; Kendrick and Clowes, "to impart".

[o] "word"; *λόγος.* Eadie, Wakefield. "Communication" is obsolete. De Wette, "*Wort*".

[p] "but rather"; *ἀλλὰ.* Robinson, Greenfield.

[q] "whatever"; *εἴ τις.* Rob. (*Εἰ.*) So Kendrick. Literally, "if any (*word*"). De Wette, "*Welches irgend*".

[r] "*is*". This verb should be printed as *a supplement.*

[s] "building up". See v. 12, note v.

[t] "may confer a benefit"; *δῷ χάριν.* This word is translated "benefit" E. V., 2 Cor. 1 : 15. Rob. (*generic sense,*) "benefit of any kind"; Greenfield. Bretsch., "*διδόναι χάριν τίνι,* aliquem beneficiis ornare"; Castalio, "conferat beneficium"; Eadie, "confer benefit"; De Wette, "*dass es wohlthätig sei*". This noun is usually rendered "grace" in the E. V.

[u] "by whom"; *ἐν ᾧ.* "Whereby" is obsolete, except in legal phraseology.

[v] "ye were sealed"; *ἐσφραγίσθητε.* So rendered (in same mode and tense), 1 : 13. So Wakefield and Clowes. Vulgate, "signati estis"; Beza, "obsignati estis".

[w] "for the day"; *εἰς ἡμέραν.* Eadie, "for or until the day". *Εἰς* with its accusative is often used to indicate the specific object of action. Rob. So Matt. 26 : 28. Mark 1 : 38. Luke 4 : 43.

KING JAMES' VERSION.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

Be ye therefore followers of God as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no

GREEK TEXT.

31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·
32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

CHAP. V.

Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά·
2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας.
3 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·
4 καὶ αἰσχρότης, καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.
5 τοῦτο γάρ

REVISED VERSION.

Let all bitterness, and 31
wrath, and anger, and clamor,
and evil speaking, be put
away from you, with all malice: and be ye kind [x]to one 32
another, tender-hearted, forgiving one another, even as
God for Christ's sake [y]forgave
you.

CHAP. V.

Be ye therefore followers 1
of God as [a]beloved children;
and walk in love, [b]even as 2
Christ [c]loved us, and [d]gave
himself up for us, an offering
and a sacrifice to God for [e]a
sweet odor. But fornication, 3
and all uncleanness, or covetousness, let them [f]not even
[g]be named among you, as becometh holy *ones;* nor [h]inde- 4
cency, nor foolish talking, nor
[i]reproachful jesting, [j]which
are not becoming: but rather
[k]thanksgiving. [l]For this ye 5

---

[x] "to one another"; *εἰς ἀλλήλους.* This arrangement is more consonant to the Greek, as well as to the idiom of the English. So Wakefield, Kendrick, and Campbell.

[y] "forgave"; *ἐχαρίσατο.* Clowes.

[a] "beloved"; *ἀγαπητά.* So (E. V.,) 1 John 3 : 2, 21. Eph. 6 : 21, and many other passages. Eadie, Dickinson, and Campbell. De Wette, "*geliebte*".

[b] "even as"; *καθὼς καὶ.* So (E. V.,) 4 : 32. 2 Pet. 1 : 14. 2 Thess. 3 : 1. Wakefield, Dickinson, Campbell. See 4 : 17, note r.

[c] "loved us"; *ἠγάπησεν ἡμᾶς.* Aorist properly rendered by the imperfect. Wakefield, Dickinson, and Clowes.

[d] "gave himself up"; *παρέδωκεν.* Rob., to give or deliver over to any one",—"said of those who are delivered over to death or misery". This verb is "often used absolutely and elliptically, *εἰς θάνατον* being implied, as in Rom. 4 : 25". Rob. quotes the passage before us, as an illustration. See (E. V.,) Matt. 10 : 21, 17, 19; 24 : 9. Mark 13 : 11. 1 Cor. 15 : 24. Acts 7 : 42. Rom. 8 : 32. "He that spared not his own Son but delivered him up (*παρέδωκεν αὐτὸν,*) for us all". In every case where this word is used with reference to the fact that Christ "was delivered to death", the adverb "up" is required to modify the verb. This aorist is rendered like the same tense of *ἠγάπησεν,* with which it is coupled by *καὶ.* So Clowes and Wakefield. De Wette, "*sich hingegeben*".

[e] "a sweet odor"; *ὀσμὴν εὐωδίας.* "Savor" is obsolete. "Sweet", "pleasing to any sense, fragrant to the smell". Johnson's Dict. This phrase in Philipp 4 : 18, (E. V.,) is rendered "an odor of a sweet smell".

[f] "not even"; *μηδὲ.* Rob. So Eadie, Wakefield, Kendrick, Dickinson, Campbell, and Clowes.

[g] "them—be named". As *ὀνομαζέσθω* applies to each of the preceding nouns, "them" should be used instead of "it", so as to give the verb the force of a plural". So Eadie.

[h] "indecency"; *αἰσχρότης.* "Impropriety, indecorum", Rob. "Indecorum, indecency, obscenity", Greenfield. "*Αἰσχρός,* that which causes shame", Liddell. Scapula, "turpitudo, obscœnitas". "Filthiness" is now almost entirely restricted to *physical impurity*". Dickinson, "indecency"; Erasmus and Beza, "obscœnitas"; S. French, "les obscénités"; De Wette, "*Schamlosigkeit*".

[i] reproachful jesting"; *εὐτραπελία.* "Scurrility", Rob. "Buffoonery, jesting, scurrility", Greenfield. This word is often used in the sense of *βωμολοχία,* "ribaldry, buffoonery", Liddell. The simple term "jesting" is too feeble. Vulgate, Beza, and Lachmann, "scurrilitas".

[j] "which are not becoming". Convenient" is obsolete See Rob. and Greenfield (*Ἀνήκει,*). Kendrick, "not becoming"

[k] "thanksgiving"; *εὐχαριστία.* So E. V., Coloss. 2 : 7 Wakefield, Campbell.

[l] "For this ye know". Instead of *ἴστε* of the Text. Recept., Griesbach, Scholz, Lachmann, Tischendorf, Knapp, and Titt-

KING JAMES' VERSION.

whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

GREEK TEXT.

ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. 6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. 8 ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· 9 ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ· 10 δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ. 11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· 12 τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν.

REVISED VERSION.

know, that no [m]fornicator, nor unclean [n]*person*, nor covetous man, who is an idolater, hath [o]an inheritance in the kingdom
of Christ and of God. [p]Let no 6
one deceive you with vain words: for [q]on account of these things, [r]the wrath of God cometh [s]on the sons of
disobedience. [t]Therefore be 7
not partakers with them.
For ye were [u]formerly dark- 8
ness, [v]but *are* now light in the Lord: walk as children of
light; (for the fruit [w]of the 9
Spirit *is* in all goodness, and
righteousness, and truth;) [x]ex- 10
amining what is acceptable
to the Lord. And have no 11
fellowship with the unfruitful works of darkness, [y]but rather
even reprove *them*. For it is 12
a shame even to speak of those things which are done [z]by

mann have ἴστε. This is undoubtedly the true reading. The phrase ἴστε γινώσκοντες is a Hebraism, and has an *intensive* signification. Hence De Wette has changed Luther's rendering, "*denn das sollt ihr wissen*", to "*denn das wisset ihr wohl*". I recommend that the rendering, "for this ye well know", be placed in the Revised Version.

[m] "fornicator"; πόρνος. The reason for this change is obvious. So Wakefield, Campbell, Kendrick, Clowes.

[n] "person". This word should be *Italicized* as a *supplement*, as has been done by Wakefield.

[o] "an inheritance"; κληρονομίαν. There is nothing in the text which will justify the use of "any" before inheritance. One of the annotators on Clowes advises that "*it* should be stricken out". This has been done by Wakefield and Campbell. S. French, "(il) n'a d'heritage"; De Wette, "*Erbtheil hat*".

[p] "let no one". So Eadie, Wakefield, and Kendrick.

[q] "on account of"; διὰ. "Because of" is obsolete. Wakefield and Kendrick.

[r] "the wrath". This nominative should precede its verb. So Wakefield and Campbell.

[s] "on the sons"; ἐπὶ τοὺς υἱοὺς. The *literal* signification of the noun is to be preferred, especially as τέκνα (children) is found in v. 8. Vulgate, "*in filios;* De Wette, "*über die Söhne*".

[t] "Therefore be not partakers". The pronoun "ye" is quite unnecessary in connection with this imperative—as unnecessary, in fact, as it is in the Greek text. It is omitted by Tyndale, Cranmer, Genevan, Campbell, Dickinson, and Kendrick.

[u] "formerly"; ποτέ. Robinson, Kendrick, Campbell, and Clowes. See 2 : 2, note b.

[v] "but are now". As "ye" occurs before "were", its repetition before "are" renders the sentence *clumsy*. It is omitted by Tyndale, Wiclif, Genevan, Kendrick, and De Wette.

[w] "of the Spirit"; τοῦ πνεύματος. Griesbach, Knapp, Scholz, Lachmann, Tittmann, and Tischendorf all have τοῦ φωτὸς. This is the true reading. I advise that "of the light" should be used in the Revised Version. The Vulgate has "lucis", and the Syriac ܕܢܘܗܪܐ, (*Denooharo*).

[x] "examining"; δοκιμάζοντες. Δοκιμάζω, "to test, examine, scrutinize". Bretsch., Rob., Liddell. "Proving" is ambiguous, as it has the signification of "establishing by testimony", as well as that of "testing" or "investigating". Heb. N. T., בַּחֲנוּ.

[y] "but rather even"; μᾶλλον δὲ καὶ. See δὲ καὶ, Matt. 10 : 30. Hoogeven on these particles, p. 40. (17.) So Campbell and Dickinson. Erasmus, "quin potius etiam"; Beza, "sed potius etiam"; De Wette "*vielmehr—noch*".

[z] "by them"; ὑπ' αὐτῶν. See Rob., ὑπὸ. The phrase "of them" is no longer used in the sense of "by them". Kendrick, Campbell, and Clowes.

KING JAMES' VERSION.

and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

GREEK TEXT.

τρῷ τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. 28 οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν· 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς

REVISED VERSION.

cleansed *it* with the bathing
of water by the word, that he 27
[t]might present it to himself
a glorious congregation, not
having spot or wrinkle, or
any such thing; but [u]that it
might be holy and [v]blameless.
[w]Thus ought husbands 28
to love their wives, as their
own bodies. He who loveth
his wife, loveth himself. For 29
[x]no one ever yet hated his
own flesh; but nourisheth and
cherisheth it, even as [y]the
Lord [z]*doth* the congregation:
for we are members of his 30
body, of his flesh, and of his
bones. For this cause shall 31
a man leave his father and
mother, and shall be joined to
his wife, and [a]the two shall be

aorist participle is always a *preterite*, Stuart, Gr. § 51, (3). *Καθαρίσας* is exegetic of *ἁγιάσῃ*. One of the significations of Ἁγιάζω is "*purgo, purum facio*". Bretsch. See Heb. 9 : 13. John 17 : 17. It is especially used to indicate a *moral* purification. John 15 : 3 is a key to this passage; *ὑμεῖς καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν*. Kendrick, "that he might sanctify it, having cleansed it"; De Wette, "*auf dass er sie heiligte, reinigend durch—*"; S. French, "afin qu'il la sanctifiât, l'ayant purifiée". "With the bathing of water"; *τῷ λουτρῷ τοῦ ὕδατος*. The use of *λουτρόν*, as employed here, is well illustrated in Ecclesiasticus 31 : 30 (34 : 30, E. V.,) *βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἁπτόμενος αὐτοῦ, τί ὠφέλησεν τῷ λουτρῷ αὐτοῦ*; "he that dippeth himself after touching a dead body, if he touch it again, what availeth his bathing?" Compare Numbers 19 : 16–22. See Bretsch., (*λουτρόν*); Clowes, "bathing of water"; Campbell, "bath of water"; Belgic, "*met het bad des waters*"; De Wette, "*durch das Bad des Wassers*".

[t] "might present it"; *παραστήσῃ αὐτὴν*. Instead of *αὐτὴν*, Griesbach, Knapp, Scholz, Tittmann, Lachmann, and Tischendorf read *αὐτός*. I recommend that the Revised Version should read, "that he might present to himself a glorious congregation. Dickinson has followed the corrected text, and translates, "that he might present to himself a glorious church". *Αὐτὸς* here is *emphatic*. It may stand for the personal pronoun in the nom. as *pronounced with emphasis*. See Luke 5 : 17. Rev. 17 : 11.

[u] "that it might be"; *ἵνα ᾖ*. Grammatical propriety demands this rendering instead of "that it should be". So Dickinson, Kendrick, and Campbell.

[v] "blameless"; *ἄμωμος*. An English adjective is the proper equivalent. In Col. 1 : 22, "unblamable". Robinson, Greenfield.

[w] "thus ought husbands"; *οὕτως ὀφείλουσιν οἱ ἄνδρες*. "*Οὕτως* carries us back to *καθώς*, and indicates the bringing home of the argument", Eadie. The word does not refer to *ὡς* in the following clause. "Thus", that is, in imitation of Christ's love, the husbands "ought to love their wives", Eadie. It is clear that *ἄνδρες*, as in v. 25, ought to be rendered "husbands". "When the married state is the subject of discourse, this word signifies husband", Robinson.

[x] "no one"; *οὐδείς*. So (E. V.,) Matt. 19 : 17. Wakefield, Kendrick.

[y] "the Lord"; *ὁ Κύριος*. Griesbach, Lachmann, Scholz, Knapp, Tittmann, and Tischendorf read *ὁ Χριστός*. Vulgate, "Christus"; Syriac, ܡܫܝܚܐ (*Meshicho*). I recommend that "Christ" be placed in the Rev. Version.

[z] "*doth*". The sentence is imperfect and harsh without this supplement. Dickinson has "*nourishes*", as the supplement. S. French, "comme aussi le Seigneur *le fait* pour l'assemblée.

[a] "the two"; *οἱ δύο*. So Kendrick, Campbell, and one of Clowes' annotators. The E. V. has copied the Geneva in the use of the pronoun "they".

KING JAMES' VERSION.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself: and the wife *see* that she reverence *her* husband.

CHAP. VI.

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters ac-

GREEK TEXT.

σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

CHAP. VI.

ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. 2 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· 3 ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς

REVISED VERSION.

one flesh. This is a great [b]se- 32
cret: but [c]I am speaking con-
cerning Christ and the con-
gregation. [d]But indeed, let 33
[e]each one of you in particular
so love his wife even as him-
self: and [f]*let* the wife *see* that
she reverence her husband.

CHAP. VI.

CHILDREN, obey your pa- 1
rents in the Lord: for this is
right. Honor thy father and 2
mother, (which is the first
commandment [a]with *a* pro-
mise,) [b]that it may be well 3
with thee, and that thou
mayest live long on the earth.
And, ye fathers, [c]do not pro- 4
voke your children: but bring
them up [d]in the discipline
and [e]instruction of the Lord.
Servants, [f]obey *your* masters 5

---

[b] "secret". So Tyndale, Cranmer, and Geneva. See 1:9, note p.

[c] "I am speaking"; λέγω. Clowes. The "progressive form" of the English verb, which indicates *continuous* action, is the most accurate rendering. "The present tense expresses an action now doing and not yet completed", Stuart, § 50. (2.)

[d] "but indeed". Robinson, (πλήν). See Eadie, on this verse. He *paraphrases* thus, "In conclusion, indeed, as to every one of you, let each love his wife as himself". S. French, "au reste".

[e] "each one"; ἕκαστος. See Robinson on this word. Greenfield, Kendrick, "each one"; De Wette, "ein jeglicher".

[f] "let". This supplement is necessary to render the sentence complete. The first member, where "let" occurs, is too remote.

[a] "with *a* promise"; ἐν ἐπαγγελίᾳ. The *usus loquendi* of our language demands the indefinite article. So Wakefield, Dickinson, Campbell, and Kendrick.

[b] "that it may be well with thee, and that thou mayest live long on the earth"; ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος, κ. τ. λ. These verbs connected by καὶ are equally modified by ἵνα. Hence the conjunction "that" should be placed before "thou mayest". From a defect in εἰμί, the first future middle is employed instead of the first aorist subjunctive. Vulgate, Erasmus, and Beza, "sis longaevus". Wakefield, Dickinson, and Campbell, as above.

[c] "do not provoke". "to provoke" is no longer used in the *general* sense of "exciting the mind". Present usage gives it the force of "to make angry". The addition of the phrase "unto wrath" is, therefore, unnecessary. Eadie says, "παροργίζω signifies to irritate, to throw into a passion". Castalio, "ne irritate"; S. French, "n'irritez pas".

[d] "in the discipline"; ἐν παιδείᾳ. "Discipline" has the *generic* sense of "education", παιδείᾳ", "the rearing or bringing up of a child, training, teaching, education", Liddell. "Discipline" occurs (E. V.,) Job 36:10, as the translation of מוּסָר. "Nurture" is obsolete; παιδείᾳ occurs in five other instances in the N. Test. It is rendered "instruction" 2 Timo. 3:16; "chastening" and "chastisement" Heb. 12:5, 7, 8, 11. In the first of these instances, the Vulgate renders it by the gerund "ad erudiendum", and in the others by "disciplina". It is translated "discipline" (see the Septuag.,) Wisdom of Salomon 1:5; 6:17; Ecclus. 4:17; 23:7.

[e] "instruction"; νουθεσίᾳ. Greenfield. So Wakefield, Dickinson, Campbell. S. French, "enseignment".

[f] "obey". The active form of our verb corresponds accurately with ὑπακούετε. It is more concise and forcible than the phrase of the E. V. So Dickinson and Campbell. See rendering of this verb (E. V.,) Matt. 8:27. Rom. 6:16. It should be rendered "obey" in this instance, as well as in v. 1.

KING JAMES' VERSION.

cording to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven;

GREEK TEXT.

κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας, δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· 8 εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς,

REVISED VERSION.

[g]in the flesh, with fear and
trembling, in [h]*the* integrity of
your heart, [i]as *ye obey* Christ,
not with eye-service, as men- 6
pleasers; but [j]as servants of
Christ, doing the will of God
from the soul; with good will, 7
[k]serving the Lord and not
men: knowing that [l]whatever 8
good [m]any one [n]may do, [o]he
will receive a recompense *for*
it from the Lord, whether *he*
be bond or free. And, ye 9
masters, do the same to them,
[p]forbearing to threaten: knowing that [q]even your own Mas-

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[g] "in the flesh"; *κατὰ σάρκα.* The preposition and noun form a periphrasis for the adjective *σαρκικοί,* "fleshly", i. e., "earthly", in distinction from the Master, who is "heavenly". As *κατὰ* has the sense of "as it respects", the idea may be properly conveyed by "in", which we often use to indicate "condition". Wakefield has "worldly masters"; Kendrick, "in the flesh". A *free* and yet *correct* translation of *τοῖς κυρίοις κατὰ σάρκα* would be "earthly masters". I submit this for consideration.

[h] "in *the* integrity"; *ἐν ἁπλότητι.* "Simplicity" in the sense of "integrity" is obsolete. The usage of our language demands the supplementary article "the". Bretsch. says, "*ἐν ἁπλότητι καρδίας*; sincero animo". Campbell, "in the integrity".

[i] "as *ye obey* Christ"; *ὡς τῷ Χριστῷ.* The structure of this sentence shows the relation of *Χριστῷ* to *κυριοῖς.* The supplement "ye obey" is indicated by *ὑπακούετε.* Dickinson, "as you obey Christ".

[j] "as servants", etc.; *ὡς δοῦλοι κ. τ. λ.* An article before "servants" is as unnecessary in English, as it is in Greek. Wakefield, "as servants". So Campbell and Kendrick. De Wette, "*als Knechte Christi*"; Belgic, "als dienstknechte Christi"; S. French, "mais comme esclaves du Christ". The literal translation of *ἐκ ψυχῆς* is exact, "from the soul". Campbell. Matt. 22 : 38.

[k] "serving the Lord"; *δουλεύοντες τῷ κυρίῳ.* Griesbach, Scholz, Lachmann, Knapp, Tittmann, and Tischendorf insert *ὡς* before *τῷ.* This is the proper reading. I recommend that "as" be placed in the Rev. Version before "serving". The participial construction in the English corresponds with the Greek, and is entirely accurate. Beza, "servientes, ut Domino"; Wakefield, G. French, "servant—le Seigneur"; Belgic, "*Dienende—den Heere*".

[l] "whatever good"; *ὃ ἐάν τι—ἀγαθὸν.* (*Tmesis* for *ὅτι ἐάν.*) So Kendrick. More literal than the E. V., more forcible. Vulg., "quodcunque bonum"; De Wette, "*was irgend*".

[m] "any one"; *ἕκαστος.* The supplement "man" is unnecessary. Kendrick, "any one". So Campbell.

[n] "may do"; *ἐὰν—ποιήσῃ.* The subjunctive corresponds to the English potential. This rendering is preferred as being literal and accurate. Castalio, "*ut quisque fecerit*".

[o] "he will receive a recompense *for* it"; *τοῦτο κομιεῖται,* literally, "this, he will receive". By a Hebraism, *the deed* is represented as *the reward.* The idiom of our language is different. We speak of a reward *for* the deed. Hence a *supplement* is necessary. "*It*" has been substituted for the demonstrative "*this*", as more perspicuous and equally exact in conveying the idea. Kendrick, "he will receive a reward for this". "*Κομιζόμαι* (midd. voice) *reporto*, to receive, obtain from another, including the idea of *reward* or *recompense*", Rob. Dickinson, "he will receive as much for it". The *idea* might be presented by translating, "he will receive *according to* this". 2 Cor. 5 : 10, "For we must all appear before the judgment-seat of Christ", *ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν.*

[p] "forbearing to threaten"; *ἀνιέντες τὴν ἀπειλήν.* Forbearing is *intransitive.*

[q] "even your own Master"; *καὶ ὑμῶν αὐτῶν ὁ Κύριος. Καὶ* here is *emphatic.* Robinson. See Matt. 10 : 30; 15 : 16 1 Cor. 4 : 5. *Ὑμῶν αὐτῶν.* The reading *καὶ ὑμῶν καὶ αὐτῶν* is not sufficiently beyond doubt to authorize its adoption. Dickinson has presented the emphasis of these words by rendering the passage, "you yourselves, also, have a Master", etc. The E. V. takes no notice of *αὐτῶν.*

KING JAMES' VERSION.

neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

15 And your feet shod with

GREEK TEXT.

καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

10 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. 14 στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμα-

REVISED VERSION.

ter is in heaven; [r]and there
is no respect of persons with
him. Finally, my brethren, 10
be strong in the Lord, and in
the power of his might. Put 11
on the whole armor of God,
that ye may be able to stand
against the wiles of the devil.
For our [s]struggle is not against 12
flesh and blood, but against
principalities, against powers,
against the rulers of the darkness [t]of this world, against
[u]wicked spirits in [v]heavenly
places. Therefore [w]take to 13
yourselves the whole armor of
God, that ye may be able to
withstand in the evil day, and
[x]having overcome all, to stand.
Stand therefore, having your 14
loins [y]girded around with
truth, and [z]having put on the
breast-plate of righteousness;
and [a]having your feet shod 15

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[r] "and there is no respect of persons with him"; καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ. Wakefield, Clowes, Dickinson, Campbell. De Wette, "*und bei ihm kein Ansehen der Person ist*".

[s] "struggle"; πάλη. Robinson (πάλη); Greenfield; Vulgate, "colluctatio"; De Wette, "*Kampf*"; Belgic, "*strijd*"; Dickinson, "conflict".

[t] "of this world"; τοῦ αἰῶνος τούτου. Griesbach, Scholz, Lachmann, Tittmann, and Tischendorf reject τοῦ αἰῶνος, while Knapp questions it. There is a strong probability that the reading is spurious. I advise, that "of this darkness" be inserted in the Revised Version.

[u] "wicked spirits". Robinson, (πνευματικός); Kendrick, "spirits of wickedness". Τὰ πνευματικα τῆς πονηρίας is, by a very common idiom, equivalent to τὰ πνεύματα τὰ πονηρά.

[v] "in heavenly *places*"; ἐν τοῖς ἐπουρανίοις. So in 1 : 3, 20; 2 : 6; 3 : 10. S. French, "les lieux célestes".

[w] "take to yourselves"; ἀναλάβετε. Robinson (Ἀναλαμβάνω. 3.) Bretsch., Greenfield. "Take unto you" is ungrammatical.

[x] "having overcome all"; ἅπαντα κατεργασάμενοι. Κατεργάζομαι has the signification of *conficere*, "to finish, make an end of", and hence, "to overpower, conquer". Liddell, Rob., Bretsch. De Wette, "*überwältigend*"; Kendrick, "having overcome all"; Dickinson, "having conquered all"; S. French, "après avoir tout surmonté".

[y] "girded around"; περιζωσάμενοι. "To gird" has a regular form of the participle in *ed*, as well as another in *t*. Euphony and present usage demand this change.

[z] "having put on"; ἐνδυσάμενοι, (Midd. see Rob.) In 4 : 24, ἐνδύσασθαι (inf. midd.) is rendered "that ye put on". In 1 Thess. 5 : 8, ἐνδυσάμενοι is translated (E. V.) "putting on". The change in the passage under consideration is recommended by one of Clowes' annotators and by Eadie. S. French, "ayant revetu"; Dickinson, "having put on".

[a] "having your feet shod"; ὑποδησάμενοι τοὺς πόδας. "In many verbs, the original reflexive sense of the middle recedes more from view, while they either become *real intransitives*, or, at least, are translated by us as intransitives, for want of a suitable reflexive mode of expression". Buttmann, § 135. 3. Bretsch. "Eph. 6 : 15, ὑποδησάμενοι (σανδάλιας) τοὺς πόδας, pedes quod attinet calceati"; Dickinson and Campbell, "having your feet shod"; S. French, "ayant les pieds chaussés"

KING JAMES' VERSION.

the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

GREEK TEXT.

σίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·
16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν
θυρεὸν τῆς πίστεως, ἐν ᾧ δυνή-
σεσθε πάντα τὰ βέλη τοῦ πο-
νηροῦ τὰ πεπυρωμένα σβέσαι·
17 καὶ τὴν περικεφαλαίαν τοῦ
σωτηρίου δέξασθε, καὶ τὴν μά-
χαιραν τοῦ πνεύματος, ὅ ἐστι
ῥῆμα Θεοῦ· 18 διὰ πάσης προσ-
ευχῆς καὶ δεήσεως προσευχόμε-
νοι ἐν παντὶ καιρῷ ἐν πνεύματι,
καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦν-
τες ἐν πάρῃ προσκαρτερήσει καὶ
δεήσει περὶ πάντων τῶν ἁγίων,
19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη
λόγος ἐν ἀνοίξει τοῦ στόμα-
τός μου ἐν παῤῥησίᾳ, γνωρίσαι
τὸ μυστήριον τοῦ εὐαγγελίου,
20 ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει,
ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς
δεῖ με λαλῆσαι.

REVISED VERSION.

with [b]the readiness of the good
news of peace; [c]besides all, 16
[d]having taken to yourselves
the shield of faith, [e]with which
[f]ye will be able to quench all
the fiery darts [g]of the wicked
one. And take the helmet of 17
salvation, and the sword of
the Spirit, which is the word
of God: praying always with 18
all prayer and supplication [h]in
the Spirit, and watching [i]for
this very purpose with all
perseverance and supplication
[j]for all the holy *ones;* and for 19
me, that utterance may be
given to me, [k]that I may open
my mouth boldly, to make
known [l]the secret of the good
news, for which I am an am- 20
bassador in bonds: that [m]as
to it, I may speak boldly, as
I ought to speak. But that 21

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[b] "with the readiness"; ἐν ἑτοιμασίᾳ. See Rob. Bretsch., "τό in promptu esse ad usum"; De Wette, "*Bereitschaft*"; Liddell, ἑτοιμασίᾳ = ἑτοιμοτης, "a being prepared", "readiness".

[c] "besides all"; ἐπὶ πᾶσιν. "The sense of the preposition is 'in addition to'", Eadie. See Robinson, Ἐπί. Greenfield, "besides, in addition to"; Wakefield and Dickinson, "besides all"; De Wette, "*dazu*".

[d] "having taken to yourselves"; ἀναλαβόντες. See v. 13, note w. The aorist participle is always a preterite. Stuart, § 51, note 3.

[e] "with which"; ἐν ᾧ. "Wherewith", confined to legal phraseology. So Campbell and Kendrick.

[f] "ye will be able"; δυνήσεσθε. Wakefield, Kendrick, Campbell, and Dickinson.

[g] "of the wicked *one*"; τοῦ πονηροῦ. See this, John 17 : 15, 16, compared with John 14 : 30. Robinson and Bretsch. render the word in this verse, "of the wicked one". So Eadie, Wakefield, Clowes, and Kendrick. "The wicked" by the usage of our language, is always referred to "*wicked men*".

[h] "In *the* Spirit"; ἐν πνεύματι. Although it is highly probable, that the reference is to the Holy Spirit, still the noun, *without the article*, will admit the translation "in spirit", (see John 4 : 23). The English article should be *Italicized.* Jude v. 20.

[i] "for this very purpose"; εἰς αὐτὸ τοῦτο. So Campbell. In Rom. 9 : 17 the phrase is rendered, "for this same purpose". "Thereunto" is obsolete.

[j] "for all the holy *ones*"; περὶ πάντων τῶν ἁγίων. The article should be translated here as has been properly done in the E. V., 1 : 15, 18, and 4 : 12. So Wakefield, Campbell, and Dickinson. S. French, "tous les saints".

[k] "that I may open my mouth boldly"; ἐν ἀνοίξει τοῦ στόματός μου ἐν παῤῥησίᾳ. Knapp and Tittmann place the comma after μου, instead of giving it the place assigned to it in the Text. Recept. This change in the punctuation has been followed by Eadie, who translates, "that utterance may be given to me in the opening of my mouth, to make known with", etc. As the interpretation of the passage presents difficulties, in reference to which "much may be said on both sides", I have followed the punctuation of the Text. Recept., but, at the same time, would advise that the following marginal reading be used in the Rev. Version, or, *that utterance may be given to me in opening my mouth, that I may boldly make known*", etc.

[l] "the secret". See 1 : 9, note p.

[m] "as to it"; ἐν αὐτῷ. "The phrase refers to the Gospel", Eadie. Ἐν has the signification of "as to, concerning", Rom. 11 : 2. 1 Cor. 9 : 15. See Rob., Greenfield, Ἐν. Eadie paraphrases this passage, "that in, or, in connection with it, I may exercise freedom of speech". Wakefield, "in its behalf"; Campbell, "concerning it"; S. French, "afin que j'en parle".

KING JAMES' VERSION.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians, by Tychicus.

GREEK TEXT.

21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ· 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. ἀμήν.

Προς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

REVISED VERSION.

ye may also know my affairs,
[n]*and* what I am doing, Tychichus, [o]the beloved brother
and faithful minister in the
Lord, [p]will make all things
known [q]to you: whom I have 22
sent to you [r]for this very purpose, that ye might know our
affairs, and *that* he might comfort your hearts. Peace *be* to 23
the brethren, and love with
faith from God the Father
and [s]*from* the Lord Jesus Christ.
[t]Grace *be* with all, who love 24
our Lord Jesus Christ in sincerity. [u]Amen.

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[n] "what I am doing"; *τί πράσσω*. "How I do", is now used to indicate a reference to the speaker's health. The above rendering corresponds with the signification of the verb which indicates *continuous* action, "to busy one's self about", Greenfield, Robinson. Campbell, as above.

[o] "the beloved"; *ὁ ἀγαπητὸς*. The definite article is used by Cranmer and Wakefield. De Wette, "*der geliebte Bruder*"; Belgic, "*de geliefde Broeder*"; S. French, "le bien aimé frère".

[p] "will make known"; *γνωρίσει*. The idea of *command* or *determination* is not conveyed by the Greek verb, hence "will" is the proper equivalent. Wakefield, Dickinson, Campbell, Kendrick, and Clowes.

[q] "will make all things known to you". This is the natural arrangement in English. Such an order is important, as it materially aids the reader or hearer in recollecting the Scriptures.

[r] "for this very purpose"; *εἰς αὐτὸ τοῦτο*. So Kendrick and Wakefield. See v. 18, note i.

[s] "*from* the Lord Jesus Christ". As *Κυρίου Ἰησοῦ* is connected by *καὶ* to *Θεοῦ πατρὸς* governed by *ἀπὸ*, "from" should be inserted before "the". So Dickinson. S. French, "de la part de Dieu le Père, et du Seigneur Jésus Christ"; De Wette, "*von—dem Herrn Jesu Christo*".

[t] "Grace *be* with all, who love". There is no necessity for "them" before "who". If any pronoun is used, it should be "those". Wakef., Dickinson, and Kendrick have no pronoun.

[u] "Amen"; *ἀμήν* is rejected by Griesbach, Scholz, Lachmann, and Tittmann, and questioned by Knapp. I advise its omission in the Rev. Version.

It is hardly necessary to take notice of the postscript to this Epistle. It is of *no authority*, and should be omitted in the Rev. Version.

GENERAL NOTE. Where "unto" has been dropped for "to", "upon" for "on", and the relative "which" for "who", or "that" for "who", in conformity with the grammar of our language as modified by time, it has not been deemed necessary to notice such changes, except in a few cases.

THE

REVISED VERSION

OF

THE EPISTLE TO THE EPHESIANS,

WITH MARGINAL READINGS.

THE REVISED VERSION

OF

THE EPISTLE TO THE EPHESIANS,

WITH MARGINAL READINGS.

I. Paul, an apostle of Jesus Christ by the
will of God, to the holy *ones* who are at
Ephesus, even the believers in Christ Jesus:
2 grace *be* to you, and peace, from God our
Father, and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord
Jesus Christ, who hath blessed us with every
spiritual blessing in heavenly [a]*places* in Christ:
4 even as he chose us in him, before the
foundation of the world, that we should be
5 holy and blameless before him; in love hav-
ing predestinated us to be adopted as sons
through Jesus Christ for himself, according
6 to the good pleasure of his will, to the
praise of the glory of his grace, with which
7 he favored us in the Beloved: in whom we
have redemption through his blood, the for-
giveness of sins, according to the riches of
8 his grace: which he made to abound towards
9 us in all wisdom and understanding; having
made known to us the secret of his will,
according to his good pleasure, which he
10 purposed in himself, as to the plan in the
fulfilment of the time to unite all in Christ,
11 *both* those in heaven, and those on earth; in
him, in whom also we obtained an inherit-
ance, having been predestinated according to
the purpose of him who effectually worketh
all things according to the counsel of his
own will: that we who first trusted in Christ, 12
might be to the praise of his glory: in whom 13
ye also, (having heard the word of truth, the
good news of your salvation,) in whom also
having believed, ye were sealed with that
Holy Spirit of promise, who is the earnest 14
of our inheritance until the redemption of
the purchased possession, to the praise of his
glory.
For this cause I indeed, having heard of 15
your faith in the Lord Jesus, and love to all
the holy *ones*, cease not to give thanks for 16
you, making mention of you in my prayers;
that the God of our Lord Jesus Christ, the 17
Father of glory, may give you the spirit of
wisdom and revelation in the knowledge of
him: the eyes of your heart being en- 18
lightened; that ye may know what is the
hope of his calling, and what the riches of
the glory of his inheritance in the holy *ones*,
and what *is* the exceeding greatness of his 19
power towards us who believe, according to
the effectual working of his mighty strength,
which he effectually wrought in Christ, when 20
he raised him from the dead, and seated *him*
at his own right hand in the heavenly *places*,
far above every principality, and power, and 21
might, and dominion, and every name that is
named, not only in this world, but also in

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[a] *or*, things.

22 that which is to come: and put all *things*
under his feet, and appointed him head over
23 all *things* to the congregation, which indeed
is his body, the fulness of him who filleth all
in all.

II. And you *hath he brought to life*, who
2 were dead in trespasses and sins; in which
ye formerly walked according to the course
of this world, according to the prince of the
power of darkness, the spirit now effectually
3 working in the sons of disobedience: among
whom also we all formerly took our way in
the inordinate desires of our flesh, performing
the wishes of the flesh and of the mind; and
were by nature children of wrath, even as
4 others. But God being rich in mercy, for his
great love with which he loved us, even when
5 we were dead in trespasses, hath brought us
to life with Christ; (by grace ye are saved;)
6 and hath raised *us* up together, and made us
sit together in heavenly *places*, in Christ Je-
7 sus: that in the ages to come he might show
the exceeding riches of his grace in *his* kind-
8 ness towards us, through Christ Jesus: for
by grace are ye saved, through faith; and
this not of yourselves, *it is* the gift of God:
10 not of works, lest any one should boast. For
we are his workmanship, created in Christ
Jesus for good works, in which God before
prepared *us* to walk.
11 Therefore remember, that ye *being* formerly
Gentiles in the flesh, who are called the Un-
circumcision by that which is called the
Circumcision made by hands in the flesh;
12 that at that time ye were without Christ,
being aliens from the commonwealth of
Israel, and strangers as to the covenants of
promise, having no hope, and without God
13 in the world: But now, in Christ Jesus, ye,
who formerly were far off, are made near by
14 the blood of Christ. For he is our peace,
who made both one, and broke down the
15 partition-wall of separation; having abolished
in his flesh the enmity, the law of com-
mandments *contained* in ordinances: to make
in himself of two one new man, *so* making
peace; and to reconcile both to God in one 16
body by the cross, having slain the enmity
by it: and came and preached peace to you 17
who were far off, and to those who were near.
For through him we both have access with 18
one Spirit to the Father. Now therefore 19
ye are no longer strangers and foreigners, but
fellow-citizens with the holy *ones*, and of the
household of God; having been built on the 20
foundation of the apostles and prophets, Jesus
Christ himself being the chief corner-*stone;* in 21
whom all the building fitly joined, groweth
up to a holy temple in the Lord: in whom 22
ye also are built up together, for a habitation
of God in the Spirit.

III. For this cause, I Paul, the prisoner
of Jesus Christ for you Gentiles, since indeed 2
ye have heard of the stewardship of the grace
of God, given to me for you: that by revela- 3
tion he made known to me the secret, as I
wrote briefly before; as to which, when ye 4
read, ye can understand my knowledge in the
secret of Christ, which in other generations 5
was not made known to the sons of men, as
it is now revealed to his holy apostles and
prophets by the Spirit; that the Gentiles 6
should be fellow-heirs, and of the same body,
and joint-partakers of his promise in Christ
through the good news: of which I became 7
a minister, according to the gift of the grace
of God given to me by the effectual working
of his power. To me, who am less than 8
the least of all the holy *ones*, was this grace
given, to preach among the Gentiles the
unsearchable riches of Christ; and to teach 9
all *men* what is the plan of the secret,
which was hidden from everlasting with
God, who created all things: in order that 10
now to the principalities and powers in
heavenly *places* might be made known through
the congregation the manifold wisdom of
God; according to the eternal purpose which 11
he formed in Christ Jesus our Lord: in whom 12
we have boldness and access with confidence

13 through faith in him. Therefore I entreat
you not to be discouraged by my afflictions
14 for you, which are your glory. For this
cause I bow my knees to the Father of our
15 Lord Jesus Christ, from whom the whole
family in heaven and on earth is named, that
16 he would grant you, according to the riches
of his glory, to be strengthened with might
17 through his Spirit, as to the inner man; that
Christ may dwell in your hearts through
18 faith; that being rooted and established in
love, ye may be fully able with all the holy
ones to comprehend what *is* the breadth, and
19 length, and depth, and height; even to know
the love of Christ, which surpasseth knowledge, that ye may be filled with all the fulness of God.

20 Now to him who is able to do exceeding
abundantly above all that we ask or think,
according to the power that effectually work-
21 eth in us, to him *be* glory, in the congregation
in Christ Jesus to everlasting generations!
Amen.

IV. I THEREFORE, the prisoner of the Lord,
beseech you to walk worthy of the calling
2 with which ye were called, with all lowliness
and gentleness, with long-suffering, bearing
3 with one another in love; endeavoring to
keep the unity of the Spirit in the bond of
4 peace. *There is* one body, and one Spirit,
even as ye were called to one hope of your
5 calling; one Lord, one faith, one immersion,
6 one God and Father of all, who is over all,
7 and through all and [a]in you all. But to
each one of us was grace given according
to the measure of the bountifulness of Christ.
8 Therefore *the scripture* saith, When he ascend-
ed on high he led away a multitude of cap-
9 tives and gave gifts to men. Now this *saying*
He ascended, what doth it mean, but that
he also descended [b]first into the lower parts
10 of the earth? He who descended, is the
same one, who also ascended far above all
the heavens, that he might fill all things.
And he appointed some, apostles; and some, 11
prophets; and some, evangelists; and some,
pastors and teachers; for the perfecting of 12
the holy *ones*, for the work of the ministry,
for the building up of the body of Christ:
until we all come to the unity of the faith, 13
and of the knowledge of the Son of God,
to a full grown man, to the size of the full
stature of Christ: that we may be children 14
no longer, tossed, and borne around with
every wind of doctrine, by the knavery of
men, by their craftiness in deceitful wiles:
but acting sincerely in love, we may grow 15
up unto him in all things, who is the head,
even Christ: from whom the whole body fitly 16
joined and united by every assisting joint,
according to an effectual working in the
measure of each single part, causeth the in-
crease of the body to the building up of
itself in love.

This therefore I say, and testify in the 17
Lord, that ye walk no longer even as the
rest of the Gentiles walk, in the vanity of
their mind, having the understanding dark- 18
ened, being alienated from the life of God
through the ignorance that is in them,
through the stupidity of their heart: who, 19
being past feeling, have given themselves up
to lasciviousness, to practice all uncleanness
with eagerness. But ye have not so learned 20
Christ; since indeed ye heard him and were 21
taught by him, as the truth is in Jesus; as 22
it respects the former course of life, to put
off the old man, corrupted by deceitful, in-
ordinate desires; and to be renewed in the 23
spirit of your mind; and to put on the new 24
man, who according to God is created in
righteousness and true holiness.

Therefore putting away lying, let each one 25
speak truth with his neighbor: for we are
members one of another. Should ye be 26
angry, sin not: let not the sun go down
upon your wrath: nor give place to the 27
devil. Let the thief steal no more: but 28

[a] Some read, *in us all;* others, *in all.*
[b] "*first*" (*πρῶτον*) is regarded by many as doubtful.

rather let him toil, working with his hands
at what is good, that he may be able to im-
29 part to him who needeth. Let no corrupt
word proceed out of your mouth, but rather
whatever is good for needful building up, that
30 it may confer a benefit on the hearers: and
grieve not the Holy Spirit of God by whom
ye were sealed for the day of redemption.
31 Let all bitterness, and wrath, and anger,
and clamor, and evil-speaking, be put away
32 from you with all malice: and be ye kind
to one another, tender-hearted, forgiving one
another, even as God for Christ's sake forgave
you.

V. Be ye therefore followers of God as be-
2 loved children; and walk in love, even as
Christ loved us, and gave himself up for us
an offering and a sacrifice to God for a sweet
3 odor. But fornication, and all uncleanness,
or covetousness, let them not even be named
4 among you, as becometh holy *ones;* nor in-
decency, nor foolish talking, nor reproachful
jesting, which are not becoming: but rather
5 thanksgiving. For this ye well know, that
no fornicator, nor unclean person, nor cove-
tous man, who is an idolater, hath an inherit-
ance in the kingdom of Christ and of God.
6 Let no one deceive you with vain words: for
on account of these things, the wrath of God
7 cometh on the sons of disobedience. There-
8 fore be not partakers with them. For ye
were formerly darkness, but *are* now light
9 in the Lord: walk as children of light; (for
the fruit of the light *is* in all goodness, and
10 righteousness, and truth;) examining what
11 is acceptable to the Lord. And have no
fellowship with the unfruitful works of
12 darkness, but rather even reprove *them.* For
it is a shame even to speak of those things
13 which are done by them in secret. But all
things that are reproved, are manifested
14 by the light: for whatever is manifested is
light. Therefore *it* saith, Awake thou that
sleepest, and arise from the dead, and Christ
15 shall give thee light. Therefore see that ye
walk carefully, not as the unwise, but as the
wise, redeeming the time, because the days 16
are evil. Therefore be not foolish, but under- 17
stand what the will of the Lord *is.* And be 18
not drunk with wine, in which there is dis-
soluteness; but be filled with the Spirit;
speaking to one another in psalms, and 19
hymns, and spiritual songs, singing and
making melody with your hearts to the
Lord, giving thanks always for all things to 20
God, even the Father, in the name of our
Lord Jesus Christ; submitting yourselves 21
to one another in the fear of Christ.
Wives, submit yourselves to your own hus- 22
bands, as to the Lord. For the husband is 23
the head of the wife, even as Christ is the
head of the congregation: *and* he *is* the Sa-
viour of the body. But as the congregation 24
is subject to Christ, so also let the wives be
to their own husbands in everything. Hus- 25
bands, love your wives, even as Christ loved
the congregation, and gave himself up for it;
that he might sanctify it, having cleansed it 26
with the bathing of water by the word, that 27
he might present it to himself a glorious
congregation, not having spot or wrinkle,
or any such thing; but that it might be holy
and blameless. Thus ought husbands to love 28
their wives, as their own bodies. He who
loveth his wife, loveth himself. For no one 29
ever yet hated his own flesh; but nourisheth
and cherisheth it, even as the Lord *doth* the
congregation: for we are members of his 30
body, of his flesh, and of his bones. For 31
this cause shall a man leave his father and
mother, and shall be joined to his wife, and
the two shall be one flesh. This is a great 32
secret: but I am speaking concerning Christ
and the congregation. But indeed, let each 33
one of you in particular love his wife even as
himself: and *let* the wife *see* that she rever-
ence her husband.

VI. Children, obey your parents in the
Lord: for this is right. Honor thy father and 2
mother, (which is the first commandment with

3 *a* promise,) that it may be well with thee,
and that thou mayest live long on the earth.
4 And, ye fathers, do not provoke your children:
but bring them up in the discipline and in-
5 struction of the Lord. Servants, obey *your*
masters in the flesh, with fear and trembling,
in *the* integrity of your heart, as *ye obey* Christ;
6 not with eye-service, as men-pleasers; but as
servants of Christ, doing the will of God from
7 the soul; with good will, as serving the Lord,
8 and not men: knowing that whatever good
any one may do, he will receive a recompense
for it from the Lord, whether *he be* bond or
9 free. And, ye masters, do the same to them,
forbearing to threaten: knowing that even
your own Master is in heaven; and there is
no respect of persons with him.

10 Finally, my brethren, be strong in the
11 Lord, and in the power of his might. Put
on the whole armor of God, that ye may be
able to stand against the wiles of the devil.
12 For our struggle is not against flesh and
blood, but against principalities, against
powers, against the rulers of this darkness,
against wicked spirits in heavenly *places*.
13 Therefore take to yourselves the whole
armor of God, that ye may be able to with-
stand in the evil day, and having overcome
14 all, to stand. Stand therefore, having your
loins girded around with truth, and having
put on the breast-plate of righteousness;
and having your feet shod with the readiness 15
of the good news of peace; besides all, hav- 16
ing taken to yourselves the shield of faith,
with which ye will be able to quench all the
fiery darts of the wicked one. And take the 17
helmet of salvation, and the sword of the
Spirit, which is the word of God: praying 18
always with all prayer and supplication in *the*
Spirit, and watching for this very purpose,
with all perseverance and supplication, for all
the holy *ones;* and for me, [a]that utterance 19
may be given to me, that I may open my
mouth boldly, to make known the secret of
the good news, for which I am an ambas- 20
sador in bonds: that as to it, I may speak
boldly, as I ought to speak.

But that ye may also know my affairs, *and* 21
what I am doing, Tychichus, the beloved
brother and faithful minister in the Lord, will
make all things known to you: whom I have 22
sent to you for this very purpose, that ye
might know our affairs, and *that* he might
comfort your hearts.

Peace *be* to the brethren, and love with 23
faith from God the Father and *from* the Lord
Jesus Christ. Grace *be* with all, who love 24
our Lord Jesus Christ in sincerity.

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[a] or, *that utterance may be given me in opening my mouth that I may boldly make known*, etc.